

HISTORICAL TERMS AND FACTS

BETTEN

NEW YORK-MARYLAND PROVINCE
SUMMER SCHOOL

Bc

D 9 .B48 1924

Betten, Francis Sales, 1863-1942.

Historical terms and facts; a
reference book for students of history



Digitized by the Internet Archive
in 2025

https://archive.org/details/bwb_T4-AJW-852

1702.
C446

HISTORICAL TERMS AND FACTS

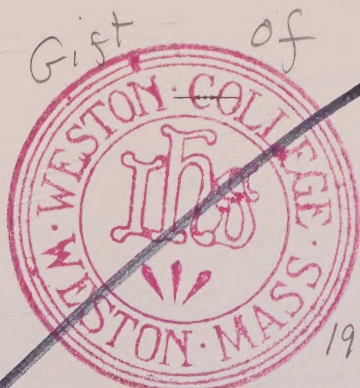
A REFERENCE BOOK FOR STUDENTS
OF HISTORY

BY

FRANCIS S. BETTEN, S.J.

PROFESSOR OF HISTORY, JOHN CARROLL UNIVERSITY

~~PHILOSOPHERS' LIBRARY~~



ALLYN AND BACON

BOSTON

NEW YORK

CHICAGO

ATLANTA

SAN FRANCISCO

9
348
1924
NIHIL OBSTAT.

St. Louis, February 2, 1924.

F. X. McMENAMY, S.J., Praep. Prov. Missouri.

NIHIL OBSTAT.

Cleveland, O., June 16, 1923.

CAROLUS M. RYAN, S.J. Censor Deputatus.

IMPRIMATUR.

Cleveland, O., June 29, 1923.

JOSEPH SCHREMBS. Episcopus Clevelandensis.

COPYRIGHT 1924

BY ALLYN AND BACON

BOOKS BY THE SAME AUTHOR

THE ANCIENT WORLD from the Earliest Times to A.D. 800. \$2.00.

THE MODERN WORLD from Charlemagne (A.D. 800) to the Present Time. With a preliminary survey of Ancient Times. (The second part of this book was written by REV. A. KAUFMANN, S.J.) \$2.00.

These two books form the **Betten-Kaufmann Series** of high school textbooks of General History published by Allyn and Bacon.

THE ROMAN INDEX OF FORBIDDEN BOOKS Briefly Explained for Catholic Booklovers and Students. \$0.75. B. Herder Book Co., St. Louis, Mo.

BLESSED PETER CANISIUS Foremost Champion of the Church against Protestantism in Germany. \$0.20. Central Bureau of the Central Verein, St. Louis, Mo.

AN A-B-C OF THE HISTORY OF CHURCH ARCHITECTURE. \$0.15.
John J. Winterich, Cleveland, O.

PREFACE

These articles, ranging from a few lines to several pages, have been written in answer to questions most of which were actually put to the author in the course of his history teaching. They are intended to relieve teachers and ambitious students of the necessity of looking up, in larger histories, encyclopedias, etc., explanations of points which in the current history text-books can only be touched upon, while more copious elucidations would be desirable. The book, therefore, though arranged alphabetically, is by no means an historical encyclopedia, since it omits those subjects which as a rule find sufficient treatment in the current high school histories. It was planned to be rather a companion volume to such books, in particular to the Betten-Kaufmann Series, *Ancient World* and *Modern World*.^{*} While addressing itself directly to Catholics, HISTORICAL TERMS AND FACTS will, it is hoped, prove serviceable to others also, and may indeed be used in connection with any text-book of history.

The number of topics that might be treated in this manner is of course not exhausted by those embodied in this book. But if this attempt proves welcome, the author intends to issue a larger edition, and he will be grateful for suggestions.

FRANCIS S. BETTEN, S.J.

JOHN CARROLL UNIVERSITY
CLEVELAND, OHIO

^{*} In making references to these books the abbreviations *A. W.* and *M. W.* are used.

LIST OF ILLUSTRATIONS

	PAGE
Church of St. Paul-outside-the-Walls, Rome.....	3
Church of Jerichow, Germany.....	5
"La Saint Chapelle," Paris.....	6
Notre Dame Cathedral, Paris.....	7
Hall of Merchant Princes, Dantzic.....	8
Church of St. Mark, Venice.....	10
From the Oldest Printed Latin Bible.....	15
From the Oldest Printed German Bible.....	17
Seven Lines from the "Silver Code".....	20
St. Thomas a Becket.....	22
Choir of Cathedral.....	28
Nicholas Copernicus.....	37
Diagram of the Heliocentric System.....	41
Session of the Council of Trent.....	44
Fragment of the "Deluge Tablet".....	54
Cathedral of Pisa.....	67
Three Views of Saturn.....	71
Pope Pius IX.....	84
An Auto-da-Fe.....	96
Constantine the Great and His Family.....	99
Document Showing How Seal Was Attached.....	109
Christ Handing to St. Peter the Scroll of the Law.....	116
Pope Pius VI.....	118
Pope Pius VII.....	120
First Lines of Manuscript of the Salic Law.....	137
Modern Astronomical Telescope.....	144
Portrait Statue of a "Head Vestal".....	153
Frederick von Spe, S.J.....	164

INDEX

Headings of articles are printed in **boldface type**. — References in parentheses are to sections of articles.

	PAGE
Abbot	1
Africa	2
Albigenses, see Inquisition (2)	89
Arch-Abbot, see Abbot	1
Arch-Duke, see Nobility (5)	105
Architecture, Ecclesiastical	2
Aristocracy, see Government, Forms of (5)	79
Arminianism	11
Attainder	12
A. U. C. Era, see Era (3)	61
Auto-Da-Fe, see Inquisition (13)	96
Barbarism, see Savagery	138
Baron, Baronet, see Nobility (3, 4)	103
Basilica Style, see Architecture (3)	3
Beatification, see Saints (1)	132
Bible	14
Bill of Attainder, see Attainder (4)	13
"Blessed," see Saints (1)	132
Briefs, Papal, see Papal Documents (2)	109
Bronze Age, see Stone Age, etc. (1)	140
Bulls, Papal, see Papal Documents (1)	108
Bundschuh	20
Byzantine Empire, see Greek Empire (3)	81
Byzantine Style, see Architecture (9)	10
Byzantinism, see Caesaropapism (2)	22
Caesaropapism	21
Calendar	24
Canon	27
Canonization, see Saints (2)	132
Carolina (Criminal Code), see Witchcraft (9)	160
Cathedral Chapter, see Canon (5)	29

	PAGE
Cautio Criminalis, see Witchcraft Trials (15)	163
Christian Era, see Era (5)	62
Christianity, Early	29
Church Government, see Christianity, Early	29
Civilization	31
Civilization, Beginning and Decay of	34
Coalition	36
Concordat	36
Confessors, see Martyrs — Confessors (2)	98
Constantine the Great, see Milan Decree	98
Constantinople, Empire of, see Greek Empire (2, 3)	80
Copernicus	36
Councils	42
Count, see Nobility (4)	104
Creation, Six Days of	45
Dark Ages	51
Dauphin	53
Deluge	53
Deluge and Civilization, see Civilization, Beginning and Decay of (1)	34
Demagogues, see Government, Forms of (9)	80
Democracy, see Government, Forms of (6)	79
Despotism, see Government, Forms of (4)	79
Dialects	58
Diluvium, see Deluge (8)	58
Diocletian Era, see Era (3)	61
Direct Legislation, see Initiative (3, 5)	88
Direct Government, see Representative Government (2)	130
Doctors of the Church — Fathers of the Church	59
Duarchy (Dyarchy), see Government, Forms of (2)	78
Earl, see Nobility (3)	103
Eastern Empire, see Greek Empire (3)	81
Ecumenical Councils, see Councils (2)	43
Egypt, see Africa	2
Egyptian Calendar, see Calendar (7)	26
Empire	60
Encyclicals, Papal, see Papal Documents (3)	110
Epicycles, see Copernicus (9)	40
Era	60
Europeans, Races of, see Race (3)	127
Evolution	63
" <u>Ex Cathedra</u> ," see Infallibility (3)	86

	PAGE
Exclusion, "Right" of	65
Ex-Post-Facto Law, see Attainder (6)	13
Far Orient, see Orient and Occident (3)	106
Fathers of the Church, see Doctors of the Church (2)	59
Febronianism, see Caesaropapism (6)	23
Fisherman's Ring	66
French Language, see Dialects (1)	58
French Republican Era, see Era (7)	63
Galerius, see Milan Decree (3)	99
Galileo	66
Gallicanism, see Caesaropapism (4)	22
Gemara, see Talmud (3)	142
Generation	78
Gentry, see Nobility (3)	103
Geocentric System, see Copernicus (9)	40
German Language, see High-German and Low-German (2)	84
Gothic Style, see Architecture (7)	6
Government, Forms of	78
Grand-Duke, see Nobility (4)	103
Greek Empire	80
Greek Era, see Era (1).	61
Gregorian Calendar, see Calendar (5)	25
Habeas Corpus	81
Hall Churches, see Architecture (10, b)	11
Heliocentric System, see Copernicus (11)	41
Heresy, see Schism and Heresy (2)	139
Hexaemeron, see Creation, Six days of (1)	45
High-German and Low-German	83
"Holy Office," see Inquisition (14, Note)	97
Indictions, Era of, see Era (4)	61
Infallibility	84
Initiative	87
Inquisition	89
Inspiration, see Bible (1)	14
Iron Age, see Stone Age, etc. (1)	140
Italian Language, see Dialects (1)	58
James I of England, see Witchcraft Trials (13)	162
Jansenism, see Caesaropapism (5)	23

	PAGE
Jewish Calendar, see Calendar (2)	24
Jewish Era, see Era (8)	63
Josephism, see Caesaropapism (6)	23
Julian Calendar, see Calendar (4)	25
Language, Race and, see Race (5)	127
Libya, see Africa	2
Low Empire, see Greek Empire (4)	81
Low-German, see High-German and Low-German	83
Luther and the Witchcraft Trials, see Witchcraft Trials (8)	160
Marquis, see Nobility (3)	103
Martyrs — Confessors	98
Milan Decree of 313	98
Mishna, see Talmud (2)	142
Mission Style, see Architecture (10, <i>d</i>)	11
Mohammedan Calendar, see Calendar (7)	27
Mohammedan Era, see Era (6)	62
Monarchy, see Government, Forms of (1)	78
Motu Proprio, see Papal Documents (4)	110
Napoleon I and the Holy See, see Pius VI and VII, etc.	118
Nobility	103
Obsession by the Devil, see Witchcraft Trials (2)	157
Ochlocracy, see Government, Forms of (9)	80
Oligarchy, see Government, Forms of (3)	79
Olympiads, see Era (1)	61
Orient and Occident	105
Oriental Question, see Orient and Occident (3)	106
Outlawry, see Attainder (2)	12
Palatinate	106
Papal Documents	108
Patriarchs	110
Persia	111
Peter the Hermit	113
Peter, Saint	115
Pius VI and Pius VII in their Relation to France	118
Planetesimal Theory, see Creation, Six Days of (2)	46
Plebiscite	122
Plutocracy, see Government, Forms of (8)	80
Possession by the Devil, see Witchcraft Trials (2)	156

	PAGE
Prehistoric Times	124
Primate	125
Prince (term explained), see Nobility (5)	104
Prior (Conventual Office), see Abbot (1)	1
Ptolemaic System, see Copernicus (9)	40
Race	126
Recall	128
Referendum	129
Renaissance Style, see Architecture (8)	9
Representative Government	130
Roman Calendar, see Calendar (3, 4)	25
Roman Era, see Era (3)	61
Romanesque Basilicas, see Architecture (10, c)	11
Romanesque Style, see Architecture (5)	4
Roman Inquisition, see Inquisition (3)	90
Roman Republic 1798-1800, see Pius VI and Pius VII (4, 5) . .	119
Saints	131
Saint Bartholomew's Day, Massacre of	133
Salic Law	136
Sassanids, see Persia (3)	112
Savagery	138
Schism and Heresy	139
Seleucid Era, see Era (2)	61
Separation of Church and State, see Union of Church and State (8) .	151
Spanish Inquisition, see Inquisition (8)	92
Spe, Frederic von, see Witchcraft Trials (15)	163
Stone Age, Bronze Age, Iron Age	140
Syllogism	141
Synods, see Councils (1)	42
Talmud	142
Telescope	143
Timocracy, see Government, Forms of (7)	79
Tithe	145
Tolentino, Peace of, see Pius VI and Pius VII (3)	119
Tradition, Sacred, see Bible (6)	19
Tyranny, see Government, Forms of (4)	79
Union of Church and State	147

	PAGE
" Venerable," see Saints (1)	131
Vestal Virgins.	151
Viscounts, see Nobility (3)	103
Witchcraft Trials	156

HISTORICAL TERMS AND FACTS

ABBOT. (1) From the Aramaic word, *abba*, "father." It was originally a name given to hermits in general, but became restricted to the heads of monastic institutions of men (as *Abbess* to those of women). The abbot's right hand in the government of an *Abbey* was the *Prior* (Prioress) whose power, however, depended entirely on the will of the abbot. The title of abbot is used in those Orders only in which, as in the Benedictine Order, the local superior is not subject to a provincial or general superior. When in the tenth century a number of Benedictine abbeys formed the "Congregation of Cluny" (*M. W.* §150 and Index) priors became heads of the individual monasteries, the Abbot of Cluny being general superior of all. The Mendicant Orders (*M. W.*, §232) give other titles to their superiors.

(2) The power of an abbot within his abbey is somewhat similar to that of bishop (quasi-episcopal). Some abbots have spiritual jurisdiction over a little territory, in which they are obliged to look after the care of souls either personally or by appointing parish priests. In the Middle Ages many abbots and abbesses, especially in Germany, were also the temporal rulers of small principalities ("Good hap to live 'neath a prelate's crook"), or they possessed other political privileges, as the English abbots who had a seat in parliament.

(3) At present nearly all the Benedictine abbeys are united into "Congregations," each with an Abbot-President at the head, but the abbeys themselves retain much more of their individuality and independence than was the case in the Congregation of Cluny. The title of *Arch-Abbot* denotes no jurisdiction over other abbots but is merely honorary. It is conferred by the pope on the heads of houses which have been in an unusual degree important in the history of the Order, as Monte Cassino, the oldest of all Benedictine houses, and St. Vincent's, Pennsylvania, the first of the Benedictine abbeys in the United States.

AFRICA. This Latin name is derived from the word *Frige*, which in very ancient times denoted a district in the North of the continent, on the coast of the Mediterranean. What little the Greeks knew of present Africa they called by the name of *Libya*. The Romans at first restricted the name of Africa to the territory controlled by their rivals, the Carthaginians, and after the destruction of Carthage they organized there the "Province of Africa." From this province, it seems, they gradually extended the designation to the countries east, west, and south of it. The older Greek writers spoke of *Egypt* as a part of Asia, not of Libya. In fact Egypt is less separated from Asia than it is from the rest of Africa, and historically has more numerous and more intimate connections with Asia than with the continent to which it geographically belongs.

ARCHITECTURE, ECCLESIASTICAL. (1) Although building of churches had been going on during the intervals of the persecutions in the first centuries of Christianity, the great period of Christian architecture began after the Decree of Milan, by which full liberty was given to the religion of Jesus Christ. The Christians did not take the pagan temple as the type of their churches. The pagan temple, being merely the abode of the god or goddess, was too small for them. Only the priests entered these buildings on certain occasions. Other persons when praying would stand before it. There was, however, in the ancient cities another kind of building, called **BASILICA**. It served as convention hall, for market and other business purposes, and for the sessions of the courts of justice. *The Basilicas were of rectangular shape, i.e., having two long and two small sides; and in one of the small sides there was a semi-circular apse (recess) with seats for the judges upon an elevated platform.* This arrangement suited the Christians for their religious gatherings. The Basilica became the type for the first Christian churches, and the starting point from which several other styles of ecclesiastical edifices developed.

(2) To obtain a clear idea of the development of Church architecture we must distinguish between western Europe and the Orient. Following are the respective styles in these two

geographical divisions. The dates are only approximate and vary in different countries. — There is but one independent style in the Christian Orient (southeastern Europe and Asia).

Western Europe		Orient
<i>Basilica Style</i>	to 900	<i>Basilica Style</i> , soon almost completely superseded by the <i>Byzantine Style</i> , the only independent style of the Christian East.
<i>Romanesque Style</i>	900–1150	
<i>Gothic Style</i>	1150–1450	
<i>Renaissance Style</i>	1450–1800	

The Basilica Style, Romanesque, and Gothic represent one continuous chain of development. The Renaissance Style is an entirely new departure.

(3) Chief Peculiarities of the Basilica Style:

(a) Most Basilica churches were divided lengthwise into three or more AISLES by rows of columns.



CHURCH OF "ST. PAUL-OUTSIDE-THE-WALLS," ROME. The old basilica, built in 368, burned down in 1823, and the present brilliant structure was erected over the former foundations and in the same style.

(b) The middle aisle, the Nave, rose high above the roofs of the side aisles, so that windows could be placed there to admit more light into the center of the building. Such an elevated

part of the nave, which was employed in later styles also, is called a CLERESTORY.

(c) The semi-circular APSE in one of the small sides became the place for the clergy and the altar, though many of the sacred functions at present usually performed in the sanctuary took place in the adjoining part of the nave.

(d) In some Basilica churches there was a kind of TRANSEPT — cross aisle — right in front of the apse; but on the sides it did not project far beyond the body of the church.

(e) The side aisles commonly had FLAT CEILINGS and frequently the nave also. Often, however, the nave had no ceiling at all, but showed the ornamented beams of the roof.

(f) Interiorly the larger Basilica presented the appearance of bright festive halls, to which the columns and the different height of the aisles gave a pleasing variety. The exterior, however, was rather plain. Even the front was not so imposing as we should expect.

(g) If there was a TOWER at all, it always appeared separated from the building, and never formed an integral part of the structure.

(4) *The word Basilica is also a title of honor, bestowed by the Sovereign Pontiff on some very important churches irrespective of the style in which they are built. Thus the "Basilica" of the Blessed Virgin at Lourdes is a purely Gothic structure.*

(5) **Peculiarities of the Romanesque Style.** The Romanesque Style, called LOMBARD Style in northern Italy, and NORMAN in England, developed slowly from the Basilica Style, but was not adopted in all countries at the same time. By the year A.D. 1000 its main features had become pretty well fixed.

(a) The *groundplan* fully received the form of a cross by the introduction of a transept which boldly projected beyond the body of the church, and by lengthening the nave beyond the transept. (The latter measure produced the present form of our sanctuaries.)

(b) The nave had a clerestory. The ceiling consisted of semi-cylindrical vaults, preferably cross vaults. The round

arch was used also in doors and windows. Hence this style is called the "Round Arch Style" in opposition to the later "Pointed Arch Style," the Gothic.

(c) The weight of the vaults of the ceiling caused all the walls and supports to be made thick and massive. Not to weaken the walls, the windows were commonly rather small.

(d) In the whole structure horizontal lines prevailed, although of course in a building vertical lines cannot be avoided.



CHURCH OF JERICHOW, GERMANY. Very neatly planned and executed. Romanesque style. Built by Premonstratensian monks. (Now Protestant.)

(e) The TOWERS now became an integral part of the system, and served considerably to make the outside, in particular the front, more imposing.

(f) In many Romanesque churches the floor of the sanctuary was raised to gain room for a chapel below it, the so-called CRYPT, which served as burial place for the clergy and other prominent persons.

(6) The name *Romanesque* does not imply that this style began in Rome, or that Rome possesses a great number of Romanesque churches. The very contrary is the case. The Romanesque Style was employed chiefly in Northern Italy

and much more in the countries beyond the Alps. During this whole period the city of Rome continued to build Basilicas.

(7) **Peculiarities of the Gothic Style.** During the twelfth century the Romanesque began to develop into the Gothic Style, which became dominant first in the Northeast of France, whence it spread slowly into other countries.



"LA SAINTE CHAPELLE,"

PARIS. Part of a royal palace. Erected 1243-1251 by St. Louis IX, at a time when Gothic building had reached its highest perfection. "A matchless gem of architecture." As it has only one aisle, there was no need of "Flying Buttresses." Note upward tendency of the whole.

(a) The groundplan remained that of the Romanesque church, but the cross form sometimes became less pronounced. Also the clerestory remained and was very beautifully developed.

(b) Instead of the round arch the POINTED ARCH was chosen. Round arches must be exactly half as high as they are wide at the base, while the pointed arch allows almost any height over any length of base.

(c) The vault was divided into several sections by means of RIBS which started from the corners of the vault. These ribs were erected first and the rest filled in, so that the whole vault rested on the ribs, and these in turn on a few points.

(d) As the walls, therefore, no longer supported the ceiling, they could be made very light, and consequently the windows could increase in size.

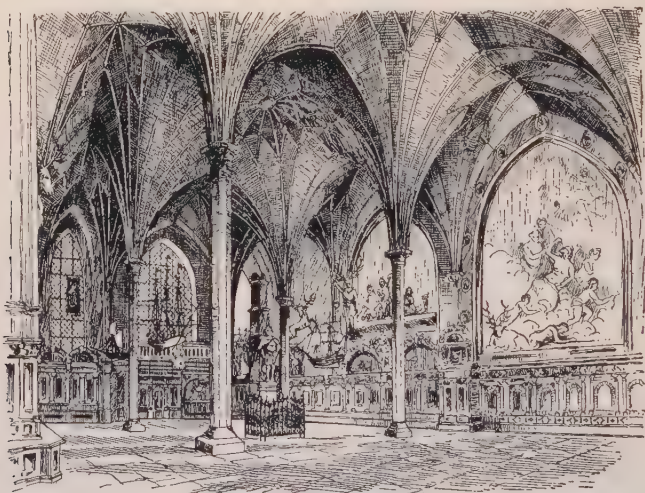
(e) To strengthen the points on which the vault rested, the walls were in these places thickened on the outside, thus forming BUTTRESSES. As buttresses could not well be placed on the walls of the elevated clerestory, the points against which the ribbed arches of the clerestory rested were strengthened by semi-arches, which passed "flying" through the air



NOTRE-DAME CATHEDRAL, PARIS. Begun in 1162. Shows very clearly the "Flying Buttresses" at a time when no attempt was made as yet to use them elaborately for the beautification of the building.

over the roofs of the side aisles, and rested against the raised buttresses of the side aisles. When the Gothic was fully developed, these FLYING BUTTRESSES were so shaped as to contribute essentially to the exterior beauty of the building.

(f) The interior wall space right below the windows of the clerestory was commonly ornamented with a row of blind arcades, which, however, often concealed a passage way running around the interior of the whole building. These arcades were



INTERIOR OF HALL OF MERCHANT PRINCES AT DANTZIG. Gothic style.

Notice the vaulted ceiling. This building was originally a hall of the Teutonic Knights. Erected about 1300.

called the TRIFORIUM. The beginnings of the triforium fall into the period of the Romanesque, but the Gothic masters evolved it to its full elegance and beauty.

(g) On the whole vertical lines prevailed over the horizontal.

(h) The TOWERS grew considerably in height, and they continued integral parts of the system, which was not thought to be perfect without them.

(i) Gothic architecture strove to erect high and lofty buildings, which combine elegance with an imposing size. The

Romanesque temples are remarkable for stately massiveness.

The word Gothic, it should be remarked, *is a misnomer*. It was originally used in Italy as a term of contempt. The style has nothing to do with the ancient Goths.

(8) **Peculiarities of the Renaissance Style.** This style is supposed to be a revival of ancient Roman art.

(a) The Renaissance architect DISCARDED ENTIRELY THE POINTED ARCH AND THE RIB SYSTEM IN THE VAULT and returned to the round arch. TRIFORIUM AND THE FLYING BUTTRESSES WENT BY THE BOARD.

(b) The most conspicuous feature of the Renaissance church was the DOME or CUPOLA, which rose high above the whole building. All the older and nearly all of the larger Renaissance churches have the Dome. Only the later and the smaller ones are without it.

(c) The first masters had a very decided liking for CENTERED BUILDINGS, all the parts of which radiated in even extensions from one strongly marked point, which in this case naturally was the dome. Hence many of the oldest productions have the form of a cross with equally long arms. But as such churches are less practical for the divine services, the masters reluctantly returned to the groundplan of the former styles by lengthening one of the arms.

(d) The general tendency was to create wide and unobstructed halls, to extend in width as the Gothic had extended in height. This endeavor has often been admirably successful.

(e) TOWERS, entirely neglected by the first masters, appear in the later buildings in the same place as the Gothic style required. This interfered with the dominant position of the cupola, if there was one, but gave a greater variety to the skyline.

(f) While in the Gothic style all the ornamental parts were at the same time constructive (the flying buttresses, for instance) and practically nothing was added for the sake of mere ornamentation, the Renaissance masters disregarded all such restrictions. They employed whatever seemed to beautify the building, and freely superimposed plaster upon the walls, in-

side and outside, and shaped it into cornices, panels, pilasters, and all kinds of tracery — a practice abhorrent to the medieval builders.

(9) **Peculiarities of the Byzantine Style**, which was followed in all the parts of the Greek Empire, in some districts of Italy, and even here and there in southern France.

(a) The commanding feature was the **CENTRAL DOME** with other domes attached to it or rising around it.



INTERIOR OF THE CHURCH OF ST. MARK, VENICE. Byzantine style.

(b) In the Renaissance churches the ceiling is formed by the heavy round vault, the dome being merely one part of the building. In the Byzantine churches the domes are considered the real ceiling of the whole structure, and they are only here and there supplemented by semi-cylindrical vaults.

(c) One cannot speak appropriately of **SIDE AISLES** in the perfectly Byzantine church. There were rather side halls, or porticoes, often very spacious, which communicated with the main room by vast openings. In the churches of Western

Europe, on the contrary, the side aisles are unbroken spaces, running from end to end of the building, and drawing eye and mind towards the place where the altar stands.

(d) Towers, if there were any, did not form part of the system and were originally very insignificant.

(10) **Additional Notes.**

(a) There are within each of these architectural styles several stages of development, of progress and decay; nor have the various nations handled one and same style in the same manner.

(b) *Hall Churches* are structures of any style in which the several aisles are equally high. Such churches have no clere-story, triforium, or flying buttresses. But the far-swung vaulted ceiling which rests upon high graceful pillars endows them with a peculiar majestic impressiveness.

(c) *Romanesque Basilicas* are temples which combine features of the Basilica Style with such as are peculiar to the Romanesque. Such combinations often result in very fine and tasteful structures. But generally speaking great care is necessary to produce good effects by other mixtures of styles.

(d) The so-called *Mission Style* is really nothing but the Spanish Renaissance modified in the colonies and adapted to the simple conditions, material, etc., of the ancient Spanish missions in North America.

(The author's pamphlet, *A-B-C of the History of Church Architecture*, which is richly illustrated, will be found useful for the study of this subject. W. Winterich, 1865 Prospect Ave., Cleveland, Ohio.)

ARMINIANISM is a Calvinism with the most characteristic Calvinist doctrine left out. Calvin held that God predestines all men either to Heaven or Hell, without the slightest reference to their free actions. Toward the end of the sixteenth century some Calvinistic preachers began to see how revolting their master's teaching was, which made of God "a tyrant and executioner." In Holland especially the number of these recalcitrants was great. The learned James Hermanss (or Hermanzoon), later called *Arminius*, was selected by the Calvinist authorities to refute them. But the more Arminius studied the

question, the more did he himself become convinced of the correctness of the opposing reasons. From a defender of Calvin he became one of his foremost aggressors, and several hundred preachers shared his views. Arminius died in 1606. His followers were for a time subjected to a severe, even bloody, persecution, but were eventually allowed to set up a religious body of their own. With the exception that the Arminians think too little of the necessity and power of Divine Grace, their doctrine on Predestination is Catholic. But in all other points they remain thorough-going Calvinists. They have no use, for instance, for the Sacraments. Baptism and the Eucharist, though styled Sacraments, are according to them merely exterior "Symbols of the Covenant."

The English Puritans, true-blue Calvinists, saw in Arminianism a dangerous approach to the Catholic Church. Hence their desperate opposition to it before and during the Revolution against Charles I.

ATTAINDER. (1) Attainder, in ancient English law, was the consequence of a condemnation for treason. The man "attainted" lost all his property. If he held any fiefs these became vacant and escheated to the lord. Private property was confiscated to the state. His very blood was considered corrupt, so that he could neither inherit from father, brother, or other relative, nor transmit anything to heirs by will. He could not sue in the courts, not even testify. If the public authorities were able to get hold of his person, he was executed, in fact anyone might kill him without fear of prosecution.

(2) Attainder originally meant the same as **Outlawry**, a term much older, and used in connection with other crimes. An *outlaw* was a person declared to be outside of the protection of the law. He was looked upon as one openly at war with the community. But in the course of time the consequences of outlawry became somewhat mitigated, while attainder always retained its draconic characteristics.

(3) Notwithstanding the extreme harshness of these penalties, so little in keeping with the views of our own times, one cannot absolutely condemn Attainder and Outlawry as unjust

under all circumstances. To take from them the charge of injustice three conditions had to be fulfilled, namely, that they be inflicted for the greatest crimes only; that the accusations be proved beyond the shadow of a doubt; and that the accused be given a fair chance to plead his cause. Whenever any one of these conditions failed to be verified, the infliction of the penalty became an act of outrageous tyranny.

(4) A peculiar kind of tyranny was the **Bill of Attainder**. The case did not go to the courts at all but was settled in parliament by a law, which applied only to the person concerned. Commonly the proceeding was this: The House of Commons acted as prosecutor, that is, it raised the charge (it "impeached" the person) and demanded Attainder as penalty. It thereby expressed its consent to the final law. The House of Lords took up the charge and rendered the verdict, and the king approved it. Everything was transacted in the way in which laws are passed. The Lords did not always allow the impeached man to appear and speak for himself; nor did they always admit evidence, and if they did, then only such evidence as would lead to a conviction. Thus a despotic ruler, who knew how to intimidate a servile parliament, had an easy means to dispose of men whom no self-respecting court would have condemned. The same device also served tyrannical parliaments for the purpose of getting rid of political opponents.

(5) The first Bill of Attainder was passed in 1459. Later the Tudor sovereigns, in particular Henry VIII and Elizabeth, made extensive use of this sort of legalized injustice, and there were numerous cases of it during the seventeenth century also. The last instance on record is the condemnation, in 1798, of Lord Fitzgerald, who had been implicated in the Irish Revolution of that year. The procedure was made illegal in England by a law of 1870, nearly a hundred years after it had been forbidden by Article I, Section 9, Clause 3 of the United States Constitution. The individual States wrote similar provisions into their own particular Constitutions.

(6) The above-mentioned paragraph of the U. S. Constitution also forbids **Ex-Post-Facto Laws**. Ex-post-facto Laws, as understood in that paragraph, refer to actions which have

already happened, and they inflict on such actions penalties which were not provided by law at the time when the actions were committed. Bills of Attainder frequently were such Ex-post-facto Laws. All enactments of this nature are forever excluded from American legislation.

BIBLE. (1) **Inspiration.** The Bible, the Holy Book of Christianity, is rather a collection of many separate books, seventy-two in all, which vary greatly in size and literary character. All of them are **inspired, that is, they have God for their author.** We indeed speak of the Five Books of Moses, or the Gospel of St. John, or the Letters of St. Paul. But Moses, St. John, and St. Paul acted, as it were, only as God's secretaries, who wrote what God ordered them to write. Many of the things they record were known to them naturally, for instance, when Moses narrates the events which took place under his own leadership. Many things they could learn from others, or from books, or other historical sources, which, perhaps, are now no longer extant. But the knowledge of such items, doctrines, or facts, as they had no means to find by their natural faculties, must have been imparted to them directly by God. The writing itself must have been carried out under the constant guidance and supervision of God, so that when the book was finished it was indeed a work written by God.

To sum up in the words of Pope Leo XIII (Encyclical *Providentissimus Deus*), "God so moved and impelled them that they first conceived all the things He wanted them to write and these things only; that next they willed to write them down faithfully; and that finally they expressed them in adequate terms with infallible truth. Otherwise it could not be said that God is the author of the whole of the Sacred Scriptures."

It is clear that for a book to be inspired, *more is necessary than freedom from error.* The official declarations and definitions of the General Councils are free from error, they have even been composed under the assistance of the Holy Ghost. But they remain the work of the Councils; they do not become books written by God, books "which have God for their author."

(2) **Individuality of Writers.** Inspiration does not interfere with the personal character of the sacred writer or rob him of his mental individuality.

Hence the vast difference in the style of the various books of the Bible. Compare for instance the grand and highly poetic language of the Prophet Isaias with the plain simple narrative of the book of Ruth or Tobias. God "inspired" them to write certain matters, but left it greatly to them to choose in what style they would express these matters. This variety in style is one of the greatest natural attractions of Holy Scripture. The Bible is a literature by itself, comprising all that is left of the productions of the He-

brew language of two or three thousand years ago, and, considered from the merely literary standpoint, it is one of the most admirable contributions to the literature of the whole world.

(3) **Purpose and Method of the Bible.** The purpose of the Bible is to vouchsafe to mankind a written record of nearly all the great truths which are to enable and assist man to serve and glorify God in this world and secure for himself an everlasting happiness in the world to come. These eternal truths make up the chief contents of the Bible, so much so that all else merely serves to proclaim or elucidate them. To teach men these truths, God might have chosen another method. God's book might have been somewhat similar to a large catechism, or a textbook of theology, giving all the truths which it pleased God to impart to us, in the form of statements with or

L. XIX.

Locut⁹ ē autē saul ad yonathan
filium suum. et ad omes suos
suos: ut occideret dauid. Porro yonathas fili⁹ saul. diligebat dauid valde.
Et indurauit yonathas dauid dicens .
Querit saul p̄r meus occidere te. Quia
propt̄ obfua te q̄lo mane: ⁊ manebis
clam et abscondēis. Ego autē egredies
stabo iuxta partē meū i a: ro ubiq; q;
fuerit: et ego loquar de te ad partē meū:
⁊ qd cūq; uidero nūciabo tibi. Locut⁹
est ergo yonathas de dauid bona: ad
saul patrem suum. Dixitq; ad eū. Ne

Zeuchprobe aus der Gutenbergbibel, Mainz 1450—53. (I Sam. 19, 1—4.)

FROM THE OLDEST PRINTED LATIN BIBLE.
Reduced. I. Samuel, XIX, 1—4. Printed at Mainz in A.D. 1450—1453. (From Widmann, Fischer, und Felten: *Illustrierte Weltgeschichte.*)

without longer explanations. This is indeed the character of some of the parts of Holy Scripture, for instance, of several sections of the Letters of St. Paul. Or the whole Bible might have been like one continuous *Sermon on the Mount*. But knowing man's nature, God communicated most of His teaching in a concrete form. We are given the history of the Divine Plan of Salvation, beginning with the creation, original sin, and the promise of the Redeemer. This promise is followed up through the generations of pre-diluvial mankind, through Noe, the ancestor of a new race, and his descendants until we reach Abraham, in whom God elects a whole people to keep alive the hope and expectation of the Redeemer and to prepare a place for His activity. From Abraham on the Bible is concerned with the Chosen People. Whatever we learn of this remarkable nation is told exclusively from the standpoint of religion, that is, because it advances or retards, threatens or renders victorious the plans of the Most High for the salvation of the world. Thus naturally the Hebrew nation appears with its internal troubles and upheavals, religious as well as political (because religious and political affairs were intimately interwoven), and in its relations, friendly and otherwise, with neighboring peoples and their rulers. The fulfilment of God's promises is the contents of the New Testament, which has a much more exclusively religious character.

(4) **Does the Bible Contain Errors in Secular Matters?** It follows from the foregoing that portions of the Bible, considered in themselves, are of a secular character, and that within these again not all sections and individual statements are in an equally close relation to supernatural truths. It may make little difference, for instance, whether some King of Israel ruled exactly a certain number of years, or a few more or less. Now all items or statements, religious or secular, were certainly correctly given, when the first manuscript left the hand of the inspired writer, because God, the real author, could not allow any error, even of a purely secular nature, to pass under His name.

It must be kept in mind, however, that the several books of the Bible were destined, in the first place, for the people who lived at the time of their composition. Their purpose, more-

over, was not to furnish the world with a handbook of geology or astronomy or cosmogony or even history, or to advance mankind directly in any of these sciences by teaching things unknown before, or by revealing hidden forces of nature. Hence the sacred writers did not, to use the words of Pope Leo XIII, "seek to penetrate the secrets of nature; they rather described and dealt with things in terms which were commonly used at the time, and which in many instances are in daily use at this day even by the most eminent men of science." The sacred writers "put down what God, speaking to men, signified in the way men could understand and to which they were accustomed." (Quoted from Messmer, p. 10.) See also *Deluge*, 6; and *Galileo*, 17.

But while in this sense the Holy Books contained no error whatsoever, when they were finished by their human "authors," differences might appear, when they began to be handled by others. Mistakes in purely secular items, such as dates and

other numbers, could creep in through inadvertency or ignorance of copyists or in other ways. Nor, if there is any such error in the Bible, will God interfere miraculously to have it removed. However, the scrupulous care always taken in preserving this most important document of revealed religion, as Pope Leo XIII points out, makes it very unlikely that such slips should be numerous or important. As a matter of fact, representative non-Catholic authors, though they may deny inspiration, consider the Bible as a most reliable historical document. There is on the other hand absolutely no error in all those passages, long or short, which either explicitly teach matters of Faith or Morals or have a direct or indirect bearing



FROM THE OLDEST PRINTED GERMAN BIBLE. Reduced. Psalms I, 1-3. Printed at Mainz in A.D. 1462. (From *Illustrierte Weltgeschichte*.)

on them. (More on this point may be seen in Archbishop Messmer's *Outlines of Bible Knowledge*, pp. 8-10.)

(5) **How Did the Bible Come to Us?** After the invention of printing, about A.D. 1450, the Bible was one of the very first books to be multiplied by the "Divine Art." There can be no doubt that we still have the Book of Books in the shape in which it existed about the middle of the fifteenth century. Until that time it had been transmitted by an unbroken succession of manuscripts. The Jews before Christ preserved the Old Testament with the utmost care, and their custom of reading it publicly in their synagogues made any change almost an impossibility. Their scholars went so far as even to count the number of letters which each of the books contained. During the centuries of the Middle Ages, when the Greek and Roman classics were receiving but scant attention, Holy Scripture continued to be read, studied, and transcribed without interruption. The genuineness of the Bible is much better attested than that of any secular book of Greek and Latin antiquity. To reject the Bible on the ground that it could not have been trustworthily transmitted to us, would be sheer folly, and none but tenth rate authors would venture to make so stupid an assertion.

(6) **Necessity of Oral Tradition.** The fact that we still possess the Holy Books as they left the hands of their writers, is not enough to assure us that they are really inspired, or that they have God for their author. The fact of inspiration is of the supernatural order. It can in no way be recognized by the senses, nor can any kind of reasoning lead to its recognition. This fact to become known requires a special revelation. It would not suffice either, to embody a statement to this effect in the books themselves, because later generations might rightfully question the genuineness of such a declaration, and might consider it as an addition made by admirers, or as a trick of book dealers to secure a larger sale. The guaranty of the fact of inspiration, therefore, cannot be anything of the character of book or inscription or written statement. It must be something quite different. It must at the same time be permanent, because it will be appealed to by each succeeding generation.

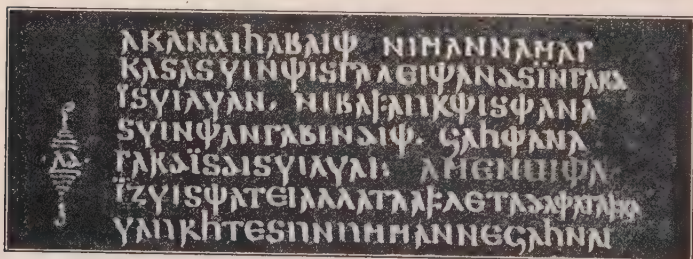
The only efficient and sufficient *authority one can think of is an oral tradition, started by God, kept in existence by God, and preserved by God from error.* This tradition we possess in the Church of Christ, to whose keeping Holy Scripture is entrusted.

By admitting the Bible alone as source of Faith and rejecting Tradition, the Reformers of the sixteenth century really cut off the branch on which they sat. They themselves did not draw all the consequences of their new principles, but their successors did. There are now few persons outside the Catholic Church, who see in the Bible a book written by God, and those who do are at a loss to account for their attitude. If they say, it has always been so believed, they thereby appeal to the very tradition which their own founders have taken pains to discredit and load with all sorts of ignominy and derision. Were the matter not so sad, it would be amusing to observe how the Catholic Church, which four hundred years ago was charged with a complete neglect of the Bible, now is practically the only champion of its supernatural character and divine origin.

(7) **The Bible as Source of History.** It appears from the foregoing, that the Bible in many of its parts is eminently an historical work, dealing with the vicissitudes of a nation most favored by God and surrounded by other nations, which befriended or opposed it. Historians would therefore commit an inexcusable mistake, were they to pass the Bible by or prefer to its precious lore the indications gathered from other sources. No book or other writing or stone inscription of any people or country can claim to have been originally without any error, and to have been transmitted in so numerous copies and with such fond religious care from generation to generation. It is utterly wrong to admit on principle only such historical statements of Holy Writ as are confirmed by other authorities, instead of gauging the reliability of other secular sources by their conformity with the sacred text.

When, during the nineteenth century the great excavations in the land of the Euphrates and Tigris began, a cry went up that the untrustworthiness of the Bible would become evident.

For believing Christians indeed no refutation was needed. But the refutation came. The more the excavations proceeded, the clearer did it become, that the biblical writers had reported the events and described the conditions of Babylonia with aston-



SEVEN LINES FROM THE "SILVER CODE." The Silver Code, *Codex Argenteus*, now preserved at Upsala, Sweden, is a manuscript written about A.D. 500 in Italy. The letters are silver on purple ground, the one word which appears darker is in gold. It contains the greater part of the translation of the Bible by Bishop Ulfilas into the Gothic language. This section is from the Gospel of St. Mark, III, 27, 28. (From Widmann, Fischer, und Felten: *Illustrierte Weltgeschichte*.)

ishing accuracy. Thus now the Bible is recognized to be a most reliable source of secular history, so far as it cares to refer to it at all.

BUNDSCHUH. The literal meaning of this word is a "bound shoe," that is, a shoe tied with strings above the ankle, much as most of the shoes of today. It was commonly made of stiff leather, often of wood. The peasantry, at least the bulk of them, wore the bundschuh, while the nobility had the privilege of using boots. The bundschuh was, as it were, part of the peasant's uniform. When about the end of the fifteenth century risings of agricultural laborers began to occur, the term of bundschuh came to denote any kind of rural rebellion. The word soon was so commonly used in this meaning, that even a conspiracy of a few persons was called a bundschuh. The insurgents, it seems, sometimes carried a real bundschuh raised

on a pole before them as their banner. Often they had a regular banner with the representation of a bundschuh and other emblems. — In the German language the word is no longer used except in reference to sixteenth century conditions. (See *M. W.*, §361.)

CAESAROPAPISM. (1) Secular governments have often shown the tendency to meddle in ecclesiastical affairs. Such a tendency is called **Caesaropapism**, from the name of Julius Caesar, which soon became another designation of "secular ruler." (Compare the word of Our Lord, "Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's." Mark, XII. 17.) The second component of the term is *Papa*, the Latin for Pope. *Caesaropapism* is the endeavor on the part of a secular ruler to act as if he were at the same time the pope. If the privileges which such grasping governments demand are refused, they do not shrink from violent interference in matters of discipline and even dogma. — Caesaropapism is a caricature of a true Union of Church and State. (See *Union of Church and State* esp. No. 5.) Instead of acknowledging the divine mission and the laws of the Church, the State treats her as subject, prevents the blood of her supernatural power from circulating in her veins, sees nothing in her but a stiff, lifeless machinery, and at most permits her to function as a sort of refined police department. — Though, superficially considered, Caesaropapism does not seem to be heretical, it has in most cases proceeded to the defence of heretical movements. In fact it rests on the heretical supposition, expressed or implied, that the Church is not autonomous (independent) in her sphere.

(2) The emperors of the Greek Empire (see *Greek Empire*) showed the inclination to Caesaropapism from the beginning. Constantine the Great blemished his immortal merits by several acts of interference in purely ecclesiastical affairs. Many of his successors went much farther than he. Not only did they arrogate to themselves the appointment of bishops and other dignitaries, but they also gave decisions in dogmatical matters. Thus Emperor Zeno, in A.D. 482, wanted to settle by his own

power the controversy between the Catholics and the Monophysites, who asserted that there is but one nature in Christ, and for this purpose he issued the *Henoticon*, a sort of Formula of Concord, which he tried to force upon both parties. In 726 A.D., Emperor Leo III declared it heretical to venerate the sacred images, and ordered their destruction throughout the whole empire. (See *A. W.* §778.) Caesaropapism as practiced by these emperors is called **Byzantinism**, from Byzantium, the former name of Constantinople.

(3) It was Caesaropapism, when the Medieval rulers, monarchs or political factions, tried to have a hand in the papal

elections, and when some of them claimed the "right" to invest bishops and abbots (see *M. W.*, §§220 ff.), or when Henry II of England endeavored almost to separate his kingdom from the Holy See (see *M. W.*, §§169, 170).

(4) At the time of Philip IV the Fair (see *M. W.*, §327) of France a theory came up which for the French Church asserted special privileges, the so-called *Gallican Liberties* (from the word *Gallia*, the ancient name of France). Prominent and otherwise excellent men, including the great Bishop Bossuet, tried to defend these preposterous claims by learned books.

The Church repeatedly condemned the Gallican Liberties, and the kings at times expressed their submission to the ecclesiastical verdict. But nearly all the rulers continued to follow the Gallican Liberties in practice. Caesaropapism as exercised in France is called **Gallicanism**.



ST. THOMAS A BECKET, ARCHBISHOP OF CANTERBURY, who resisted the encroachments of King Henry II of England upon the rights of the Church. A thirteenth century fresco in Hanxton Church, England. From Mann: *Lives of the Popes*.

(5) Gallicanism must not be confounded with *Jansenism*, which also was widely spread in France. Jansenism, named after Cornelius Jansenius, Bishop of Ypres, was a kind of disguised Calvinism, a heresy pure and simple, which with its rigoristic principles drove the faithful, especially the men, away from the sacraments. The Jansenists were at the same time Gallicanists whenever it served their purpose; and at any rate, like the Gallicanists, they minimized the God-given power of the Vicar of Christ. Both Jansenism and Gallicanism have contributed enormously to the weakening of the influence of religion upon the life of the people.

(6) Although probably no Catholic country has been free from all the pernicious features of Caesaropapism, France was for some centuries in the lead, especially by the number and pretentiousness of books written to justify the arrogated "rights" of the secular government. But in the eighteenth century the Catholic states of Germany began to follow suit. In 1763 a large Latin work appeared at Frankfort, which in a learned manner propounded Caesaropapism, but injected into it a spirit of real Protestantism. From the pen-name of its author, Febronius, this system received the title of **Febronianism**. (The author's real name was Hontheim; he died in peace with the Church.) This work did untold harm in many countries of Europe. In Germany, in particular, the Emperor Joseph II, ruler of Austria, carried Febronius' principles into practice with the utmost rigor and even brutality. He prohibited for instance the collection of alms for foreign missions, practically cut off the bishops from communication with the Holy See, forbade young men to study theology in Rome, issued regulations for the divine services in the churches, forced upon the seminaries heretical textbooks, etc. (See *M. W.*, §504.) His brand of Caesaropapism is known as **Josephism**, and it was copied by the rulers of many countries large and small.

(7) Caesaropapism reached its climax in the denominations which in the course of time separated from the Catholic Church: in the Byzantine Empire by the completion of the Eastern Schism (*M. W.*, p. 252), in many states of Northern Europe by the Reformation. The supreme management of ecclesi-

astical affairs was placed entirely in the hands of laymen, either the monarchs, or the republican authorities, or the "congregation." Laymen became the court of last resort in all spiritual matters of doctrine as well as discipline.

CALENDAR. (1) This word comes from the Latin *Calendae*, the name of the first day of every month, on which the Roman highpriest used to announce "call out" (*calare*) the beginning of the new month. Sometimes the term Calendar denotes the same as Era, that is, the manner of reckoning the years from one certain event. (See *Era*.) Sometimes it includes both this meaning and another closely related to it, namely *the method of making up the year from days and months*. In this latter sense alone is it taken here.

(2) The *Jews* had a year of twelve months which were measured by the moon. But as the revolution of the moon lasts twenty-nine days and a half, a fact which could easily be ascertained, they gave to their months alternately twenty-nine and thirty days. Hence their regular year had 354 days, eleven days less than it takes the sun to make its apparent yearly movement through the Zodiac. The Jews knew this difference very well. Their greatest feast, Easter, was to be celebrated in the spring, on the fourteenth day of the Month of Nisan. Now it was easy to notice that after two or three years the Nisan came too early to be still considered a month of spring. To get the Nisan back into the right place, they "intercalated" every two or three years an extra month, thus giving to that particular year thirteen months. This "intercalation" was, however, not done according to a fixed mathematical rule. It depended in each year on the decision of the highpriest, whose duty it was to see to it that all the religious festivals, above all Easter, be kept in the right season of the year. Towards the end of the month of Adar, which immediately preceded the Nisan, the fields around Jerusalem were inspected, and according to their condition the highpriest decided whether the Nisan should follow directly upon the Adar, or an additional month, called Ve-Adar, second Adar, should be put in.

(3) The *Romans* followed a similar system. They, too, from time to time intercalated extra months to keep their year of twelve "moon-months" in harmony with the seasons. With them, too, the highpriest had charge of the Calendar. (See No. 1.) But during the last times of the Roman Republic the Calendar became hopelessly mixed up with politics. The term of the highest state officials, the consuls, pretors, etc. was one year. Hence it happened not unfrequently, that the highpriest, in order to lengthen the tenure of friendly officials, intercalated a month when there was no real cause for it. The confusion grew to such an extent, that when *Julius Caesar* undertook to apply a lasting remedy he not only intercalated twenty-three days into the February but put two entire months between the November and December of the same year. This year lasted 445 days.

(4) **The Julian Calendar**, named after Julius Caesar, was introduced by that great Roman in B.C. 46. It had been devised with the assistance of Alexandrian astronomers. The exact duration of the year is now known to be 365 days, 5 hours, 48 minutes, and 46 seconds. Caesar's scientists gave it 365 days and six hours. Caesar so arranged the days of the single months as to make up the sum of 365 days for the whole length of the ordinary year. The six hours, disregarded in this reckoning, would form a full day every four years. So every four years one day was to be intercalated. In comparison with the chaos of former times this method was certainly distinguished by great simplicity and definiteness, and by a high degree of accuracy. (*A.W.*, §558.)

(5) **The Gregorian Calendar**. As mentioned above, Caesar counted the year eleven minutes and fourteen seconds too long. This difference, small though it was, multiplied as the years passed on, and it amounted to three days in every four centuries. When the Julian Calendar was introduced, the 21st of March fell exactly on the day of the spring equinox, when day and night are equal. After the Calendar had been in use four hundred years, it was three days ahead of that event, and the spring equinox fell on the 18th of March. In the thirteenth century the difference had grown to seven, in the sixteenth century to ten days.

For reasons which it would take too long to discuss, this inaccuracy greatly interfered with the calculation of the date of Easter, and the ecclesiastical authorities were anxious to have it removed and the Calendar so remedied as to secure permanently the coincidence of the 21st of March and the spring equinox. Extensive studies were made for this purpose. Especially after 1400 astronomers of all countries were figuring and planning. (See *Copernicus*, 7.) Finally, in 1582, Pope Gregory XIII adopted a scheme chiefly devised by the German Jesuit Clavius and the Italian savant Luigi Lilio. The ten obnoxious days were dropped (between the 5th and the 15th of October). This brought the 21st of March again together with the spring equinox. To avoid the discrepancy for the future *the rule was laid down that the centurial years, as, 1600, 1700, 1800, etc., should no longer be leap years unless they were an exact multiple of 400.* Consequently 1600 was a leap year but the next centurial leap year will be 2000. In this manner the written Calendar will remain in accordance with the celestial movements for 3600 years, and then the difference will be one day. "Until then mankind will have ample time to provide for some mode of correction."

(6) The new Calendar was at once adopted by all Catholic nations, and by the Catholic princes of Germany. The Protestant German princes accepted it in 1700, England in 1752, Sweden in 1753. Peter the Great of Russia had, in 1700, introduced the unaltered Julian Calendar, and this remained in force until the beginning of the twentieth century.

(7) It should be known that many other ancient nations, too, followed a Calendar similar to that of the Jews. Even the *Greeks* did so, but possessing a better knowledge of mathematics they reduced it to a much more exact system, in which little or nothing was left to the arbitrariness of individuals. The ancient *Egyptians* had a year of 365 days, consisting of twelve months of thirty days each and five supplementary days. Their astronomers knew that this was inaccurate, and that their written Calendar remained one day behind the movements of the sun every four years. But the difference was too small to be much noticed by the great mass of the people. Late in their

history, under the Ptolemies (see *A. W.*, §293) the remedy of an extra day to be inserted every four years was introduced but soon abandoned. It was this idea which Julius Caesar took up. — A most imperfect Calendar is that of the *Mohammedans*. Like the Jews they have a year of 354 days, but unlike them they do not intercalate any months or days. If their year begins on our first of January, it will end on the next 21st of December. A Mohammedan century is three years shorter than ours. Their several religious and other festivals, in fact all their dates travel backward through all the seasons of the year.

CANON. As an ecclesiastical term this word is used in several significations, which, however, are all derived from one common meaning. *The original Greek word denotes a bar, chiefly one used for measuring.*

(1) In the first centuries of Christianity the **Canons of the Church** signified all the enactments of popes and councils, regardless of the matter they concerned. Hence the term **Canon Law**, the official collection of the general ecclesiastical laws now in force. Pope Pius X had the Code of Canon Law newly revised and arranged.

(2) By **Canon of the Bible** is understood the list of those books which the Church declares to have been inspired by God, and of which consequently Holy Scripture consists. (See *Bible*, 1.) These books are often referred to as the Canonical Books.

(3) In the official prayers of the **Mass** the word Canon stands for that part which practically does not vary with the feasts and the holy seasons. It begins after the *Sanctus*.

(4) The term is also used for the **solemn condemnation of errors** pronounced by a General Council. The Council of Trent, for instance, declares, in [Canon 5, on the Sacrament of Baptism: "if any man say that Baptism is free and not necessary for salvation, let him be anathema (excommunicated)."

(5) The priests appointed according to Canon Law and attached to a certain church were once called the *Canonici*, the



CHOIR OF A CATHEDRAL, where the "Cathedral Chapter" sings the "Divine Office." The "Canons" sit in the stalls on both sides. This Cathedral, Chester, England, is now Anglican, but the Anglicans have retained the institution of "Cathedral Chapters" from the Catholic times. — Note Gothic character of the building.

Canons, of that church. Later on this title was restricted to those attached to the more principal churches, above all the bishop's cathedral. The **Canons of the Cathedral** as a rule had the right and duty to elect a bishop in case of a vacancy. All these Canons together formed the **Cathedral Chapter**. The whole institution, however, is no longer general. In America and other countries there are no Canons or Cathedral Chapters, and the appointment of bishops is attended to according to different methods.

CHRISTIANITY, EARLY. (1) Original Christianity, or the Church of the times immediately following the Ascension of Christ, is often thought of as a multitude of people who had adopted more or less the same religious tenets and practices, but did not form any kind of real society with a true rigid organization. This is, however, an utterly erroneous idea. In order to understand what Christianity was in its beginning, we must go to those documents which alone are able to give us first-hand information, namely, the books of the New Testament. Even if they were not inspired books, they would nevertheless possess the character of most reliable historical sources. Now Christ, the Founder of the Church, not only entrusted to His disciples a certain number of religious truths, but established His religion as an organized spiritual society with *a clearly defined difference of rulers and subjects*. Before the Church entered upon her career of expansion, her "constitution" was complete in all its essential features.

(2) The Apostles were ordered to teach and baptize all nations and after baptizing them to instruct and guide them in the observance of all the laws of Christ's religion. "All power is given to me in Heaven and on earth: go ye therefore and teach ye all nations, baptizing them, and teaching them to observe all things, whatsoever I have commanded you." (Matt. XXVIII, 19, 20.) "Amen I say to you, whatever you shall bind on earth shall be bound also in Heaven; and whatever you shall loose on earth shall be loosed also in Heaven." (Matt. XVIII, 18.) The Apostles were even empowered, in the name of Christ, to forgive sins. "Receive ye the Holy Ghost:

whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained." (John, XX, 23.)

(3) **These words clearly constituted the Apostles rulers of the faithful, and by giving to them rights and powers, imposed the corresponding duties upon their spiritual subjects.** The nations of the world were obliged to admit their preaching, to allow themselves to be baptized, and to follow the further directions of the Apostles concerning the service of God.

(4) The kingdom thus established by Christ was to last as long as men will be born with the consequences of the sin of Adam, and He pledged to it His divine assistance until the last of days. "Behold, I shall be with you all days until the consummation of the world." (Matt. XXVIII, 20.) He made no provision for any change in the government of the Church to take place when His Apostles should be called to their reward. Hence the constitution He gave to his kingdom on earth must remain the same in all its essential features, and the officers who were to follow the Apostles must enjoy the same rights and the same divine assistance.

A position not only prominent but all-important was given to St. Peter. (See *Peter*.)

(5) It is essential that the Church of Christ be always ruled by the pope as successor of St. Peter, and in communion with him by bishops as the successors of the other Apostles, and that these be assisted by priests and deacons. These offices are of divine institution. In the beginning the terms "bishop" (*Episcopus*, from the Greek *episcopain*, to oversee), and "priest" (*Presbyter*, from the Greek *presbyteros*, elder, or *Sacerdos*) were used promiscuously to designate either of the two offices; but it was always exactly known which men were bishops in the present sense of the word, and which were "priests of the second rank."

(6) To make this administration more efficient, to suit it to the exigencies which grew up with the growth of the Church, and to adapt it to the needs produced by changed conditions, various ranks came to be distinguished within the body of the bishops and also among the priests. Thus by the grouping of several dioceses into an ecclesiastical "Province" was created

the office of the *Archbishop* or "Metropolitan" as the head of a Province, and by the division of a diocese into parishes, the office of the *Parish Priests*. Above the archbishops, and of course below the pope, there appeared in some countries the office of the *Patriarch*. (See *Patriarch*.) In like manner the various offices now embodied in the well organized missionary system were introduced in the course of time. When a pagan country is still in the first stage of Christianization, a priest is put over it as "Apostolic Prefect." When the number of Christians has increased, but not yet sufficiently to warrant the establishment of regular bishoprics, the district will receive an "Apostolic Vicar" and will be governed more or less like a diocese. — For several centuries the office of the deacons was of much greater prominence than it is now. At times nearly the whole business administration of the bishoprics was entrusted to them. — To emphasize the importance of the divinely instituted Orders, *Subdeaconship* and the several *Minor Orders* were introduced by the Church and must be received before a person is admitted to the diaconate. (See *A. W.*, §573, and *M. W.*, §142.)

CIVILIZATION. (1) We often use the word civilization to denote the general condition of things and circumstances in which a people lives, that is, its institutions, methods of making a livelihood, manner of dressing, etc. In this sense we speak of the civilization of America, or China, or the Sioux Indians. But in a more restricted sense civilization means a high degree of refinement and culture. In this sense we call America a civilized country, while we say that the Sioux Indians are uncivilized.

(2) A few remarks may be helpful to obtain a clear idea of this term, which occurs so frequently in historical literature, and to estimate correctly the degree of civilization any nation may possess.

(a) Man was created to rule over the outside world. We should, therefore, see to what degree a nation has succeeded, by agriculture, science, industry, in the control of nature and its forces and treasures; also whether the bulk of the people or only a select few enjoy the emoluments thus gained.

(b) Man's greatest natural power is intellect. So let us observe whether the nation in question has produced great philosophers, scientists, historians, poets, orators, artists; and what is done to encourage intellectual life.

(c) Man is a social being. We ask, therefore, what political institutions there are, and whether they are efficient, adapted to concrete circumstances, and giving the people such safety as to enable everyone to follow his vocation undisturbed. Is the nation supplied with good means of communication? is there anything like a code of etiquette for the social intercourse between men?

(d) Matrimony is the natural foundation stone of society. Hence, what provisions are contained in the tenets of public opinion or in the enactments of legislation to safeguard its integrity? Is there a proportionately large number of homes within which we find a sanctuary of innocence and domestic peace? is the child respected? does woman receive the consideration due to her as "man's help like unto him?"

(e) Everywhere and at all times there will be cases of misfortune, sickness, and poverty. What is done to alleviate these evils? Is there private charity? are there any charitable institutions, and were they established for real charity or principally to create well-paid offices, or to advertise the founders?

(f) Man's only end on earth is to worship the One True God and observe His commandments. We shall therefore have to ascertain, what institutions there are to pay respect to the Creator; what is done to enable every member to live up to God's law; how the young are educated in the fulfilment of these duties; and whether the natural laws expressed in the Ten Commandments are generally observed. — As we have to deal, in history, with many nations which flagrantly violate the first of all commandments by the practice of idolatry, we may still inquire what kind of gods they have placed upon the throne of the Most High; whether their religion is apt to have any wholesome moral influence, or, perhaps, the contrary; whether at least other important enactments of the Ten Commandments are lived up to by a considerable part of the people.

(g) Although "we have not here a lasting city but seek one that is to come" (Hebr. XIII, 14), yet this world is prepared by a Divine Wisdom to be for a short period a fitting abode of the human race. Hence we justly consider a certain degree of contentedness and happiness among its inmates as another attribute of true civilization.

(3) These several aspects of civilization, which might be subdivided still more, overlap in many ways. They might be grouped under the heads of *Material, Intellectual, and Moral or Religious civilization*. Moral or religious civilization evidently is the most important, in fact it may almost be said to include everything else. It certainly contains the only reliable guaranty that all the other features will be taken care of so far as circumstances will suggest or permit.

When applying our standard to various nations, we shall probably find that some excel more in one or several points, while they are deficient in others.

(4) It is clear from the foregoing that the term "civilization" and "civilized" applies more appropriately to entire nations and peoples than to individuals. It denotes more properly the condition of things in which an individual moves. It refers more to "institutional life." If used of individuals, it can only mean that a person is leading a private life truly becoming a man, in whatever surrounding he may be. Shipwrecked travellers, for instance, thrown on a lonely island, do not cease to be civilized men, though they may have to subsist on berries and roots. Nor may we say that the hermits of old were uncivilized, though they lacked the comforts of the material civilization of their time. Nor is, on the other hand, a band of robbers truly civilized, if, perhaps, their dwellings abound in all the luxuries of modern times, and if they employ a system of telephones and a fleet of automobiles on their raiding expeditions. (Compare article on *Savagery*.)

(5) Civilization is one of those subjects of which different authors may treat in a different manner without necessarily saying different things. Often the diversity is solely in the grouping. Thus an eminent English scholar, Goldwin Smith, distinguishes three elements only: the Moral, the Intellectual,

the Productive. A German philosopher, Hermann Lotze, enumerates five: the Religious, the Intellectual, the Industrial, the Political, the Aesthetic.

(Good treatises on the concept of Civilization are found in Charles S. Devas: *Key to the World's Progress*; and Ernest Hull, S. J.: *Civilization and Culture*.)

CIVILIZATION, BEGINNING AND DECAY OF. (1)
When did Civilization begin? In answering this question we shall, for brevity's sake, omit religious and moral civilization, which of course began with the first man, and was, through the mercy of God, not frustrated by the first sin. But intellectual and material civilization, too, took its origin in our first parents. Since these had been created directly by God, their minds must have been the most brilliant the world has ever seen. Besides, Adam was endowed with a very extensive knowledge of natural things, because without it he could not have carried out the command to "fill the earth *and subdue it*." (Gen. I, 28.) Much of this knowledge he was able to impart to his similarly gifted children, and growing mankind soon learned how to make actual use of it. Holy Scripture records on its first pages a number of facts which show that both intellectual and material culture appeared at once among the inhabitants of the earth. "Jubal was the father of such as play upon the harp and the organs," which does not mean that there were no others skilled in the handling of musical instruments, but that the tribe of Jubal had a reputation for this noble art. (Gen. IV, 21.) Jubal's brother, Tubaleain, excelled in another art. He was a "hammerer and artificer in every work of brass and iron." (Gen. IV, 22.) We are even acquainted with what is probably the oldest known poem in the world, the brief song of Lamech. (Gen. IV 23, 24.) Seeing the brevity and meagerness, which is otherwise observable in this whole part of the Bible, it is surprising that the sacred writer so far goes out of his way as to make mention of these points concerning the culture of the first generations of men. These precious indications must therefore be taken in their fullest force and widest possible signification. The planning of a vessel of the character and

dimensions of the Ark and the successful execution of this completely novel design disclose an astounding amount of practical and theoretical knowledge in its builders. Again, soon after the Deluge men were able to conceive the possibility of a gigantic tower, which remained unfinished not for the lack of ability to continue but through Divine interference.

(2) **Decay.** This degree of civilization, the heirloom of the better pre-diluvian times, was not suddenly lost. The various tribes took it along to their new domiciles. It could, however, avail them only in places where nature offered the necessary material, and where a sufficient number of people remained together to secure the continuance of a tradition. If thrown into less favored regions, and deprived of the connection with the stream of original civilization, they might cease to practice much of what they and their fathers had seen in their ancient homes, and they might by and by even forget it altogether. Thus their civilization would sink to a lower level and was likely to sink still more with each successive generation. Such tribes finally arrived at the stage of the stone age, when stone, wood, or bone, were the only material they still had at their disposal and knew how to fashion into implements for household use or weapons for the chase. Similarly intellectual civilization, that is, the taste for arts, could greatly and almost entirely be forgotten. It should be clearly understood, that **whatever tribes have been found to be on a low degree of civilization have not been so from the beginning.** They represent a degraded part of mankind. But even the lowest races have saved three elements of the original inheritance, namely the use of fire, of at least some domestic animals, and of agricultural plants. All three, but in particular the use of fire, show man to be superior to the beasts. (See A. W., §3.)

(3) Meanwhile God's Providence watched over the greatest natural possession of the human race. Some nations always kept the torch of material and intellectual civilization burning, and in their turn spread its light abroad. They added to it by their own inventions, by devising better methods of the government of cities and empires, or by increasing the knowledge of nature, and by building up systems of every kind of science. Fallen

racés, too, were reclaimed. The only means, however, to raise less civilized populations to a higher level is the vigorous contact with one more highly civilized. No race has ever risen from savagery or barbarism through its own unaided efforts.

COALITION. This word, derived from the Latin verb *coalescere*, "to grow together," is simply another term for alliance. But in history it is rarely used except when referring to those several alliances which, at the end of the eighteenth century and the beginning of the nineteenth, were formed by European powers against the French Republic and against Napoleon I.

CONCORDAT. A Concordat is an agreement between ecclesiastical and secular authorities concerning ecclesiastical matters. The term is, however, commonly reserved to agreements between a government and the pope himself. Sometimes a Concordat settles only some limited ecclesiastical affair, for instance, the way in which bishops are to be appointed. This was the case with the famous Concordat of Worms by which, in 1122, the Contest of Lay-Investiture came to a close in Germany. More frequently, perhaps, a Concordat regulates all the relations between the Church and a State, as did the Great Concordat which Napoleon I as First Consul of France concluded with Pius VII in 1802 (see *Pius VI and VII*, 8). As to the manner in which Concordats are actually made, in some instances both parties sign one and the same document, as is done with civil contracts. Sometimes, however, the pope publishes the regulations agreed upon in a Bull, while the secular authority passes a law which enforces the same regulations. The above-mentioned Concordat of Worms was concluded in this latter fashion. Concordats, like international contracts, cannot be abolished onesidedly without a serious breach of justice. (See also *Union of Church and State*, 7.)

COPERNICUS, NICHOLAS. (1) The Latin form of the great astronomer's name, Copernicus, is generally accepted in English. One cannot speak of an original form of the name, because in the documents and other sources there appears to

be a great variety of spelling: *C* or *K* in the beginning; *o* and *ö*, one *p* and double *p* or even *pph* in the body of the word; and *g* or *c* or *gk* or *ck* towards the end — not to speak of the Latin and Greek forms. Copernicus himself, in spite of the punctiliousness peculiar to great mathematicians, cared so little about accuracy in this point, that there are at least five different spellings in his own handwriting.

(2) Copernicus' father, Niclas Coppernigk, had emigrated from Cracow, then the Polish capital, to Thorn in Prussia, just a few years before that city came under Polish sovereignty. (See *M. W.*, §321.) Here he married Barbara Watzelrode, sister of the pious and energetic Bishop of Ermland. After Niclas' early death this uncle took care of the four orphan children of whom the future astronomer, born 1473, was the youngest. Nicholas made his first studies in the local institutions, but was soon sent to the renowned University



NICHOLAS COPERNICUS. From an engraving after a portrait by Holbein.
Library of Original Sources.

of Cracow. "Here," says one of his biographers, "he acquired that habit of consistent thinking, and learned to proceed patiently from conclusion to conclusion, in order to arrive at incontestable results; here he was made aware of the necessity of linguistic studies, of the grandeur and beauty of the classic models, of the glories of nature and natural phenomena." Nicholas received a thorough humanistic training, studied the Latin authors with enthusiasm, and acquired a great facility in the language of ancient Rome. Of his literary efforts there

still remains a circlet of seven charming odes on the Childhood of Christ, entitled *Septem Sidera*, "The Seven Stars," which reveal a childlike piety and by numerous happy allusions to the world of stars betray the author's astronomical propensities. As Greek was not then taught in the university, Copernicus took private lessons with so much success, that later on he was able to publish a translation of some Greek work into Latin, a fact which helped considerably to win a wider recognition in the lands of the Vistula for the language of Homer and Aristotle.

(3) **Astronomy and mathematics**, however, attracted him more than anything else. Fifteen professors of the university devoted their time to these branches, and Nicholas enjoyed the familiar friendship of the most renowned of them. He used to say in later years, that all his own successes were due to the instruction and guidance he had received at Cracow. But he desired to hear other teachers as well.

(4) Although he had received only the Minor Orders, he now became a **member of the Cathedral Chapter of Frauenburg** (see *Canon*, 5), the capital of the Diocese of Ermland, but was permitted to spend some years as a student in the universities of Italy. It is incredible, how much his indefatigable mind was able to assimilate in these homes of learning. He was promoted to the rank of Doctor of Canon Law (see *Canon*, 3), and of Doctor of Medicine, and at the same time laid the foundations of his later immortal fame as astronomer by a series of lectures delivered in the Eternal City.

(5) About 1505 he returned to Frauenburg, to assume the duties of his office. His three resolutions, never to absent himself from the daily sacred functions in the Cathedral; never to refuse the poor his assistance as physician; and to devote all his leisure time to study, he kept most faithfully during his whole life. He soon erected for himself an observatory, poorly equipped according to modern views, because the telescope had not yet been invented, and the fine instruments for measuring angles did not yet exist. But none of our most expensively equipped observatories has advanced astronomy so much as the crude wooden instruments on the little tower at Frauenburg.

(6) We might expect to hear of Copernicus only as a dried-up mathematician and book-worm. He was quite the contrary. He possessed a good deal of the versatility of the great Italian Renaissance characters, Leonardo da Vinci, Michelangelo, and others. While his eyes followed the motions of the stars, he forgot not his duties towards his diocese, to which if necessary he sacrificed his dear studies. As physician he acquired considerable renown. (Canon Law does not forbid ecclesiastics the practice of medicine so long as they do not engage in surgical operations.) His advice in administrative matters was highly prized by his several bishops, who often made him their companion on official journeys. For four years he was civil governor of the little territory over which the Chapter of Frauenburg held a limited sovereignty, and his ability in this position is shown by the still existing records of that period. Once during a vacancy of the episcopal See of Ermland he was elected administrator of the Diocese, and obtained from the King of Poland and the Grand-Master of the Teutonic Order the cessation of certain annoying measures. He always assisted with heart and soul the efforts of Bishop and Chapter to keep the tide of Lutheranism from the Diocese.

(7) While these vocational occupations would seem enough to fill out a man's life, they left to the hard-working Frauenburg scholar with his iron energy plenty of time to devote to his favorite **study of astronomy**. Although he was modest almost to shyness, his renown for knowledge of the heavens spread rather rapidly. At his time the great problem which occupied the astronomical world all over Europe, but chiefly in Rome, was how to correct the Julian Calendar (see *Calendar*, 5). It had engaged Copernicus' attention from the beginning of his studies. But when in 1516 a papal commission invited him to come to Rome and participate in the actual preparation of the new calendar, he declined. He did not think himself able to give valuable advice.

(8) Copernicus not only made observations of the movements of the stars, but he also studied with rare thoroughness the works of all former astronomers, in order to utilize their results and weigh their arguments. Thus laboriously he arrived at his

own conclusions. It seems that by 1530 his new theory was finished in all its essential parts. But it took the constant urgings of his friends, bishops and cardinals included, to induce him finally to the publication of his principal work, entitled, **De Revolutionibus Orbium Coelestium**, "The Revolutions of the Heavenly Bodies." This book, issued in 1543, is the foundation stone of modern astronomy.

(9) The astronomical system generally accepted before Copernicus had been outlined by **Ptolemy**, a Greek philosopher who lived at Alexandria in the second century after Christ. Utilizing with rare acumen the results of the investigations of his forerunners, Ptolemy devised a theory according to which the earth is the motionless center of the whole universe; and the fixed stars as well as the planets, including sun and moon, revolve daily around it in circular orbits. The earth, however, is not placed in the very centre of these orbits but somewhat eccentrically. The fixed stars move in perfect circles, but the planets do not. Each of the planets is thought to be attached to a much smaller circle, the centre of which progresses with uniform velocity upon the orbit. This small circle is called *Epicycle* (*epi*, means *on*, in Greek). The planet, therefore, revolves first around the center of its epicycle, and secondly with it around the earth. But while the revolution around the earth is completed every day, that upon the circumference of the epicycle lasts a whole year. This composite movement seemed to explain the fact that the planets do not always rise and set in exactly the same place. In some cases one epicycle was not sufficient to account for the differences in a star's course, and then a second epicycle was put upon the first, a kind of epi-epi-cycle. Not much of an attempt was made to assign a physical force which could keep the star upon its epicycle and its orbit. This system is called *Geo-Centric*, that is, having the earth in the centre. (Compare geo-graphy, geo-logy.)

(10) The Middle Ages, little given to observation and research (see *M. W.*, §276), accepted the Ptolemaic system almost as a matter of scientific creed, which it was foolish and somewhat criminal to question. It should be borne in mind, how-

ever, that, imperfect though it was, it satisfied the mathematical demands of the times, and calculations as to the future position of sun and moon and stars could be made with a tolerable degree of accuracy. In our days we are inclined to smile at it. But the very men who dislodged it, that is, Copernicus and his followers, spoke with high respect of Ptolemy, because they were able to appreciate how much observant calculation, how much deliberate thought, was embodied in his theory.

(11) Copernicus now advocated a new theory, called *Helio-Centric*, because it puts the sun (in Greek *Helios*) in the center of the world of planets.

Instead of one revolution of all the heavens around the earth every twenty-four hours there are two distinct movements of the earth itself. Once in every twenty-four hours it rotates around its own axis, and once every year it revolves around the sun. The other planets likewise revolve around the sun. Their orbits, too, like that of the earth, are circles in the center of which stands the sun. But the duration of their revolutions may be longer or shorter than a year. The idea of a heliocentric system had already

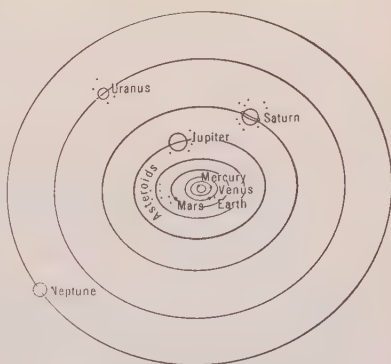


DIAGRAM OF THE HELIOCENTRIC SYSTEM as now known, showing roughly the various planets with their moons, their orbits and relative distances. To avoid confusion the sun, which stands in the center, is not marked. Uranus and Neptune were not known at Copernicus' time.

been broached before Copernicus, for instance by the great Cardinal Nicholas of Cues and even by some of the ancient Greeks. But Copernicus took it up with the mind of a professional astronomer, examined all the features of the old and the new theory, and constructed his heliocentric system with a great amount of detail. In 1531 he wrote a general outline

of it for astronomers, under the title of *Commentariolus*, Little Commentary. In 1553 Pope Clement VII was informed of the new theory and showed great interest in it. The final work, *The Revolutions of the Heavenly Bodies*, was dedicated to Pope Paul III and most graciously accepted by that Pontiff.

(12) Yet even Copernicus' merits may possibly be over-rated. While he established the main features he was unable to get several minor items of the heavenly movements into line. For the path of the moon, for instance, he retained the epicycle, and he also failed to point to any physical cause of all the movements. About fifty years after him the great astronomer Kepler did away with many imperfections by making the orbits of the planets ellipses instead of circles, and still later Newton showed that gravity is the general physical cause of this elliptic motion. Moreover, while the new system was recommended by a much greater mathematical simplicity and lucidity, and while it thus facilitated astronomical reckoning, Copernicus could not give any cogent reason for the reality of his suppositions. This fact began to tell long after his death, when a less prudent mind had gotten hold of his admirable theory. His is, however, the immortal merit, of having for the first time clearly elaborated the system which was destined to revolutionize astronomy, and which from the start exercised a strong fascination upon bold minds in all walks of life. He had drawn the principal lines of the future science of the world of the stars, and those coming after him have built upon the foundations laid by the modest astronomer of Frauenburg.

(For some further details of the history of the heliocentric system see *Galileo*.)

COUNCILS. (1) The terms *Council*, or *Synod* are commonly used to designate ecclesiastical assemblies convened for the settlement of important questions of Faith and Morals. There are *Diocesan* Councils, which are confined to the clergy of the diocese; *Provincial* Councils, in which are assembled the bishops of an ecclesiastical "Province" with the Archbishop presiding; *National* Synods, which unite all the bishops of some nation under the presidency of the Primate (see *Primate*) or some other

dignitary empowered by the Holy See. None of these assemblies can claim infallibility, but they exercise a great amount of jurisdiction, which is very exactly defined by Canon Law. The celebration of such synods has always been attended by very wholesome effects on the territory concerned. Thus the several great Councils of Baltimore, held in 1852, 1866, 1884, respectively, have been a source of great blessings for the Church of the United States. (The Councils of Baltimore are styled "Plenary," because on account of the many nationalities represented among the Catholics of this country the title "National" did not seem to be comprehensive enough.)

(2) **General Councils** are those that hold true power over the entire Church. They are also called *Ecumenical*, because of the fact that the bishops of the whole inhabited earth are supposed to take part in them. (*Oikumene*, Greek, means "the inhabited world".)

(3) *Summonses to participate in a General Council* are sent

(a) to all those bishops, archbishops, etc., who are actually at the head of dioceses; these have an undoubted right to the invitation.

(b) to all those bishops who are merely Coadjutors or Auxiliaries of others without having charge of any territory; because it is more than probable that these also have the same right by virtue of their episcopal consecration.

(c) to the supreme heads of the Religious Orders, who enjoy a jurisdiction similar to that of the bishops, although it is not clear that they have a strict right to be invited.

(d) to all the cardinals, whether they are bishops or not, because of their close connection with the Holy See.

(4) The Church as a living organism cannot act without its head. Hence *the Council can act only in close union with the Sovereign Pontiff*. He alone has the power to summon a General Synod and the latter cannot conduct its business without his concurrence. It is evident, too, that no Council has any power superior to that of the pope. If the august assembly meets in a city outside of Rome, there will be papal legates appointed to take his place. But the Holy Father cannot delegate to them all his rights. He himself, personally, remains the Head

of the Church. Whenever the pope does not actually and in person participate at least in the final voting, the resolutions adopted by the Council need his express approbation.

(5) *All the bishops of the Council have equal voting power*, no matter whether they rule over a large diocese or a small one, or over none at all. They do not act as representatives of their flocks, but as members of that body which is the successor of the College of the Apostles. Nor does their power depend on their



A SESSION OF THE COUNCIL OF TRENT. (From Widmann, Fischer, und Felten: *Illustrierte Weltgeschichte*.)

knowledge in theology. They are, as a body, preserved from error not by their own learning but by the assistance of the Holy Ghost. As a rule, the best talent of the world-wide Church is represented in a General Council. Commonly each bishop brings with him one or more theologians, with whom he consults on the questions which come up for consideration. Such priests, however, have no vote and are rarely admitted to the consultations within the Council, not even to the secret

sessions in which no final vote is taken. Hence the arrangement made in the Council of Constance (*M. W.*, §333) by which several hundred priests were admitted to vote in the final decisions was utterly unlawful, and resolutions thus arrived at were valid only when actually supported by a majority of the bishops.

(6) During the Middle Ages it was customary with the popes, whenever some important question demanded settlement, to call a synod of all the bishops of the neighborhood of Rome and such as happened to be in the Eternal City together with other prominent ecclesiastics. These Councils were not General Councils. Their purpose was to obtain the advice of the members on the matter, and to add more solemnity to the final pronouncement. The Sovereign Pontiff alone wielded real power in them. They were convened preferably during Lent (hence the name "Lenten Synods"). The Lateran Palace had special halls and other accommodations for such gatherings. In the Lenten Synod of 1075 was promulgated the famous law against Lay-Investiture (*M. W.*, §226). In our days the place of these Roman Synods is taken by what is called Consistories, that is, solemn gatherings of the Cardinals, to which on certain occasions even now other Roman prelates and the bishops who happen to be in Rome are invited.

CREATION, THE SIX DAYS OF. (1) Holy Scripture recounts the creation of the world as having taken place in successive steps on six different "days," called in their entirety *Hexaemeron* (Greek, meaning a space of six days). The word "day" however, need not be taken as designating a time of twenty-four hours, but may be understood of a period of any length of time, thousands of years even, if there are reasons to do so. (Biblical Commission, June 30, 1909.) Some writers discover a hopeless opposition between the Biblical narrative and science, and point to what they think are contradictions in the very text. They ask how the light could be made on the first day, while the sun and moon and stars were created on the fourth; and how the plants, which appear on the third day, could grow before there was a sun.

(2) Now the Church allows the greatest liberty in explaining the Hexaemeron, as long as we do not eliminate the creative power and the supreme direction of the Almighty. The fact is, that the theories of scientists harmonize most wonderfully with the text of Holy Writ.

Until some years ago the so-called Kant-Laplace Theory of the origin of the universe held sway. According to this theory the sun and all its planets, including the earth, in the beginning formed a huge globe, millions and millions of miles in diameter. In it all the materials, of which the sun and planets consist were contained in the form of fiery gases. God had created this immense sphere in the state of a rapid rotation around its axis. While it gradually cooled down, various causes brought about a disruption in such a way that parts of it began to revolve around the center mass and each at the same time rotated around its own axis. Thus were formed in the course of countless years the several planets, one of which is our own earth.

Of late, however, scholars have discovered that this theory does not tally with a great many astronomical facts, and they have substituted another one, which is called by some the Planetesimal Theory. They think that the planets and to some extent even the sun, have originated by the gradual conglomeration of countless smaller bodies, and that the earth, too, has been formed "by the falling together of its present constituents." (Lowell, *The Evolution of Worlds*, p. 152.) In this connection it does not concern us much what the advocates of either theory hold about the changes gone through by the numberless stars outside of our own solar system.

But there is certainly in all this no opposition to the report of the Bible which in its first sentence states, that "in the beginning God created heaven and earth." The Bible says nothing about the way in which God created heaven and earth, and whether or not sun and moon and stars and earth went through any previous stages of development, before they reached their present sizes and shapes and positions. Whichever theory we prefer, however, we must bear in mind, that God had arranged all the particles in such a manner and had given them such a degree of motion and direction, that they were bound to find

their present places in the universe and that the earth in particular was bound to receive such a magnitude, figure, amount of heat, etc., as would make it a fit dwelling place for the human race.

There is no difference any more between the two theories as soon as they have passed the first stages of the formation of the earth. From that moment on both represent the further developments, as far as it concerns us here, in the same manner.

(3) The sacred writer, after briefly stating that "in the beginning God created heaven and earth," turns directly to the earth, and from now on is occupied with it alone. Sun and moon will indeed be mentioned, but only in their reference to the earth. The earth was to be the habitation of immortal man, and the scene of the wonders of God's divine grace, condescension, and mercy. Among all the bodies that move in the vast space of the starry skies the earth alone was destined to be sanctified by the life and death and blood of the Son of God.

"And the earth was void and empty, and darkness was on the face of the deep." This is exactly what the scientists tell us. "In the first stage the earth lay screened from outside influences under a thick shell of clouds." (Lowell, p. 182.) There was impenetrable darkness on the surface of the earth itself, so far as that surface was already formed. This was the condition of our planet, when the work of the "Six Days" began. When studying them we must beware of the idea that each of these six periods began and ended suddenly as does the real day of twenty-four hours. No, each of them represented a certain important stage of development, which came about gradually and which also gradually vanished into the next, unless some special interference of the Creator was required.

(4) The time came when the heavy black clouds had so far cleared up as to transmit diffused light to the surface of the earth, so that the difference between day and night could be noticed. In other words, it could be discerned which side of the earth was turned toward the sun, though the latter could not yet be seen. We have this spectacle on many a cloudy day. "He divided the light from the darkness. And He called the light day, and the darkness night." It was an important

stage of development, when the light, on which all the future life was to depend, for the first time became noticeable. If Holy Writ introduces God as speaking, "Be light made," we need not understand this to mean any new action of the Creator. He had made the light already by arranging all things so that at a given time the surface of the earth should be illumined by the rays of the still hidden sun. On this the "First Day," however, the light began actually to exist for our planet. (Gen. I, 3-5.) "And God saw the light that it was good."

(5) So far the immense clouds of the atmosphere had been reaching down to the very surface of the earth. By and by they began to become lighter and to rise, so that there was now a space between them and the earth and water below. And although the clouds no doubt still often rested directly upon earth and water, this was no longer the rule. The body of the earth was free. There was now a *firmamentum*, a constant force, which tended to keep the waters of the clouds separated from "the waters below the firmament." God "made" all this, because from the beginning He had as it were so wonderfully calculated everything, that this state of things now necessarily came about. This was the "Second Day." (Gen. I, 6-8.)

(6) During the preceding "Day" the vast accumulation of water vapor had already commenced to be diminished, as the earth cooled off, and water had begun to settle wherever it found a place among the bare rocks below. If we remember that originally all the water which now fills the oceans and which is distributed in a hundred ways in the interior of the solid parts of the earth must have been in the air as steam or vapor or clouds, we do not find it surprising that, when once the precipitation had set in vigorously, at one time all the surface of the earth was covered with it. Science alone, probably cannot prove this ever to have been the case, but science is far from denying its possibility. Scientific considerations, therefore, cannot prevent us from accepting what Holy Writ seems to imply, namely that at one time there was no land visible all around the globe. "And God said: Let the waters that are under heaven be gathered together into one place, and let the

dry land appear. And it was so done," that is, by various natural causes, for instance by the solidification of matters up to this time still dissolved in the water, and no doubt by great modifications in the shape of the solid earth caused by what we now call earthquakes, continents rose gradually, and assumed their outlines, and the limitless ocean was confined to certain sections.

We have presumed, and we can do so without coming into any conflict with science, that the ocean once covered the entire earth. This seems to be the obvious sense of the record found in the Bible. But even this supposition is not strictly demanded by the sacred text. Without doing the slightest violence to its words we can understand them in a very natural way while supposing that the separation of land and water had already set in at an earlier time, during the second, and even the first "Day," and that during what Holy Writ calls the "Third Day" this development proceeded more rapidly and the oceans took a more or less definite extent and shape. That this should have happened, partly at least, in consequence of many and extremely violent alterations in the solid parts of the globe, the rising of some parts and the sinking of others, and by similar terrific events of a volcanic nature, is very strongly suggested by science and in no way contradicted by the Biblical report.

This was the *first part of the work of the "Third Day."* If Holy Scripture here again adds the words — to be repeated at the end of every subsequent stage — "And God saw that it was good": should we not find in them an indication, that the state things had reached so far was to be final, and not to be changed any more in its essential features?

The earth was now prepared to receive its first ornament, the plants, the necessary condition for the existence of all higher creatures that were to inhabit the globe. So God created the plants. Their appearance, however, is no longer merely another forward step in a development which God had fore-ordained, and which came off as it were in a mechanical succession of things. The specific forces which are required in plants could not have been put into lifeless matter. Here God had to interfere directly again. See *Evolution*.

(7) The plants thus called into being were such as could grow in the light which already streamed through the clouds, though the sun could not yet be seen, and they thrive enormously in the great moisture of the atmosphere and the heat which still radiated from the earth itself. The whole earth was like a hothouse. That there was once a vegetation very considerable in extent and abundant in productivity is clearly evidenced by the discoveries of science. It is recognized, too, that the descendants of the oldest plants, ferns for instance, generally speaking still seek the shade. (*Lowell, Evolution of Worlds*, p. 176.) The sacred writer does not mention expressly the appearance of those plants, now much more numerous, which need the direct sunlight and which must have originated later, during the "Fourth Day" and perhaps the following. But he was limited by the narrow compass of his picture. He could draw only the main outlines of events which it took perhaps thousands of years to happen. To record the coming of the plants in general he very aptly chose the period, when for the first time the unlimited sway of the vegetable kingdom was established. The production of the plants was the second part of the work of the "Third Day." "And God saw that it was good." (Gen. I, 11, 12.)

(8) The "Fourth Day," too, registers a fact which needed no new creative act. The unbroken veil of clouds was gone. Sun, moon, and stars could be clearly seen, and that with such an exactness that the very moments of their rising and setting, and their relative positions, could be observed. They now could serve for the measurement of days and months and years. "Let them be for signs and for seasons and for days and years." (Gen. I, 14-19.) Thus the greatest and most accurate timekeepers were provided to regulate the life of future man. "And God saw that it was good."

(9) The "Fifth Day" and the "Sixth Day" are the time of the production of animal life — the "Fifth Day" of the "creeping creatures having life," which according to the next verse include the fishes and "every winged fowl" ("and God saw that it was good") — while on the "Sixth Day" followed first the land animals ("and God saw that it was good") and

finally the crown of all, Immortal Man, whose creation is recounted at a considerable length.

As remarked above, philosophy proves that all the forces of lifeless matter are not sufficient to produce a plant, and that consequently the plants could not enter into existence without a new interference of the Creator. Similarly all the powers and qualities of the plants can never form the lowest animal. Hence the production of the beasts also supposes at least one creative act of God. Whether more than one act were required depends on the question whether fishes and birds could "develop" from the creeping creatures mentioned for the fifth day, and the other beasts from the birds and fishes. The Church has not given any official decision on this point, but leaves it to be settled by science and philosophy. (See *Evolution*.)

"And God saw all the things he had made, and they were very good." (Gen. I, 31.)

Thus the picture unfolded before our eyes in the first chapter of the Bible represents in bold strokes the most vital stages of the progressive formation of the earth. "So the heavens and the earth were finished and all the furniture of them." (Gen. II, 1.) It is a wonderful painting executed on a vast scale, yet admirable for its correctness, orderliness, and lucidity, and imposing by the greatness of the subject, by the copiousness of the matter included, and by the grand simplicity of its vigorously drawn lines — a concise summary of geogony, and yet, in spite even of the oddity of its diction, a work of belles-lettres, one of the gems of the world's literature.

(A very useful book on this subject, which also treats of many kindred matters, as, Age of Mankind, Evolution, Stone Age, is *The Church and Science*, by Sir Bertram C. A. Windle.)

DARK AGES. According to *Webster's New International Dictionary* this term is applied to the whole or to the greater part of the period otherwise called the Middle Ages, "because of its intellectual obscurity." When the term was first used, the "intellectual obscurity" was supposed to have been caused by the enmity, inherent in the Catholic religion, to every kind

of scientific enlightenment. Meanwhile deeper studies, carried on by non-Catholic and Catholic scholars alike, have shown that in reality those ages were very far from being dark, and that under this head there is nothing to score against the Faith which then dominated the nations of Europe. The term is a huge calumny. **It has, besides, not even the advantage of uniform application.**

As stated above, *Webster's Dictionary* makes "Dark Ages" coextensive with Middle Ages; The *Encyclopedia Americana*, new edition, reprinting its brief notice from the first edition, extends the Dark Ages from 450 to 1150; Willis M. West, in his *Ancient World*, from about 400 to 800; the same author in his *Modern World*, from about 476 to the beginning of the Crusades, that is, to about A.D. 1100; P. V. N. Myers, in *Medieval and Modern History*, from the fall of Rome to the opening of the eleventh century, *i.e.*, about 1000; S. B. Harding evidently does not fully believe in the use of the term as a title for a definite period of history; he thinks that "the term Dark Ages may perhaps be applied to the time of 375 to 800." (In *Essentials in Medieval and Modern History*.) Larned, the compiler of the six volumes of *History for Ready Reference*, does not really employ the term as a heading. He recognizes the great divergency in limiting its extent, but he only augments the confusion by suggesting that "from the fifth to the thirteenth century is a definition which most historians would probably accept." The above-named authors of school texts do not so accept it. Besides expressing an historical falsehood, **"Dark Ages" lacks definiteness, one of the most essential requisites in a scientific term.**

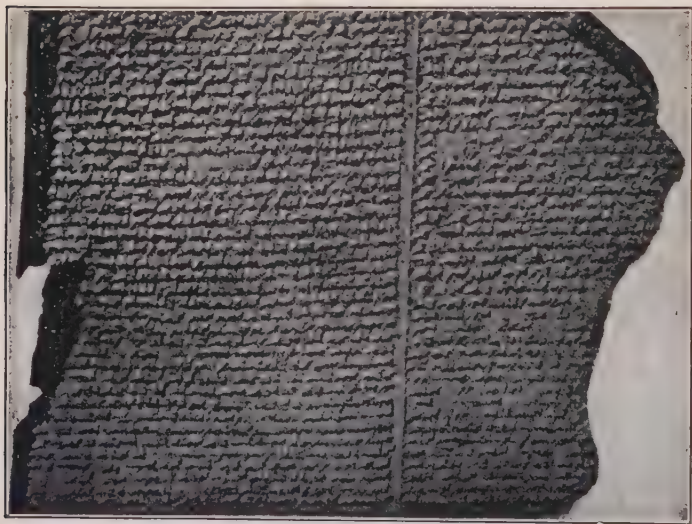
The only consistent thing to do, therefore, is to discard the "Dark Ages" altogether. This is what the *Encyclopedia Britannica* did, a work certainly not biased in favor of the Faith of the Middle Ages. In its ninth edition (1892) the term is still used in several articles. But in the eleventh (1910) it does not occur either as a separate heading or in the text. The *Catholic Encyclopedia*, no doubt a genuine historical authority, has relegated the "Dark Ages" to the Index, merely to refer the reader to "Middle Ages."

Let the "Dark Ages" be buried. The *New International Encyclopedia* aptly writes its epitaph by stating that "Dark Ages" is "a name FORMERLY applied either to the whole or to the earlier part of the Middle Ages." May the "Dark Ages" never again rise from their tomb, either in scientific or popular garb, to darken the light of genuine historical knowledge.

DAUPHIN, title of the eldest son of the King of France. Originally it was the title of the ruler of a country called Dauphiny, situated in what was then the Kingdom of Burgundy or Arles, between the Rhone River and the Alps. See *M. W.*, map after p. 206. In 1349 the Dauphin, Humbert II, who was childless, ceded his land to the King of France, on condition that it should never be completely incorporated into that kingdom. It became customary to make the king's eldest son actual ruler with a great deal of independence. But gradually the sovereign powers which he enjoyed were curtailed and eventually disappeared entirely, so that nothing but the title remained. Dauphiny simply became a province of France.

DELUGE. (1) The fact that there has been a Deluge, that is, a flood gigantic in extension, and most destructive in character for the human race, is so clearly contained in Holy Writ, so plainly stated in the Old Testament, so often referred to in the New Testament, that it cannot be denied without the danger of infringing upon some article of Faith. (Genesis VI-IX.) The Biblical account is confirmed, if it needs confirmation, by the traditions of a large number of nations in all continents, which unmistakably point to some such event. These traditions are indeed disfigured by trivial and undignified admixtures and corrupted by references to false gods. But all emphasize a certain generality at least as to the race or nation concerned, all assign the wrath of the gods provoked by crimes as its ultimate cause, and let the survivors be saved not by flight but by means of some vessel. "It would be a greater miracle than that of the Deluge itself, if the various and different conditions surrounding the several nations of the earth had pro-

duced among them a tradition so substantially uniform." (*Catholic Encyclopedia*, "Deluge" II, c.) Science on the other hand, geology in particular, has not the means to prove positively that there has been such catastrophe as the Deluge. (See below, 7.) But the most modern geologists cheerfully grant that such a catastrophe was possible, and that they do not find the results of their investigations in any way opposed by the biblical report.



FRAGMENT OF "DELUGE TABLET," which in the cuneiform writing of ancient Assyria contains a pagan account of the Deluge.

(2) As to the **physical agencies**, which, under God, brought on the Deluge, Holy Scripture mentions two: "All the fountains of the great deep were broken up, and the floodgates of heaven were opened, and the rain fell upon the earth forty days and forty nights." (Gen. VII, 11, 12.) There was therefore not only an atmospheric cause, the fierce, torrential rain which poured down incessantly forty times twenty-four hours, but also a terrestrial one, the opening of the fountains of the great deep.

As the phrase, "the great deep" is often used in Hebrew for the sea, we are probably right in presuming that some immense inundation of ocean water contributed to the Deluge. It has been suggested that either some large inland lake, situated high up in the mountains, suddenly emptied itself over the land where mankind dwelled, or that the whole inhabited country sank down and was overwhelmed by the inrushing sea. But neither of these nor any other supposition fully explains the sacred text. It does not seem to have been the will of God that we should know all the details of this most terrible catastrophe, the like of which will never again overtake the human race.

(3) We obtain some idea of the frightfulness of this disaster, if we remember **how numerous mankind** must have been at this period. The report of the Bible shows that some fifteen hundred or two thousand years had elapsed since the creation. Seeing the great longevity of the first members of the human race — many of whom died at an age of more than 900 years — it certainly is not improbable that some twenty million people were in existence, a most brilliantly talented and highly civilized race, but steeped in all kinds of vices, especially that of the flesh. All these, within a few days or weeks, perished in the waters of the Deluge.

(4) **How far did the Deluge extend?** There can hardly be any doubt that all men with the sole exception of those persons who were in the Ark found their end in this wholesale destruction. This indeed is not a doctrine of Faith. But no one can read how God treated Noe after the Flood, without clearly seeing that Noe was to be the second Adam. "And God blessed Noe and his sons, and He said to them: Increase and multiply, and fill the earth." (Gen. IX, 1, 2.) It was therefore the descendants of Noe, that were to people the globe. All men now living must trace their origin back to Noe as their common ancestor. *The waters of the Deluge must have covered at least the then inhabited part of the surface of the earth.*

There are indeed writers who deny this universality of the Deluge as to mankind (*anthropological universality*). There would be too little time, they say, for the different languages to develop, and for the various races, Caucasian, Negro, Turanian,

etc., to acquire their pronounced peculiar characteristics. These writers appeal to the oldest historical sources, which show that some four or five thousand years before Christ there appears already a great variety of languages. They point to the ancient Egyptian monuments with their pictorial representations, which exhibit the Negro with the same physiological traits he possesses to-day. All this they say can be much more easily explained if we presume that certain abnormal races are simply the remnants of pre-Diluvian mankind. However, these facts present no difficulty. As we shall see below, we are not bound to assign the Deluge to the traditional date of B.C. 2000, but may go as far back into remote ages as good reasons demand. We may, moreover, safely presume that for centuries after the Deluge the atmospheric and other conditions of the continents were different from what they are now, and, possibly, more apt to quicken the formation of racial characteristics and the division of languages. But even if they were not, we are prepared to allow all the time that is reasonably thought to be required. (See *Catholic Encyclopedia*, section III, 2 of article on *Deluge*.)

(5) On the other hand, *it is not necessary to suppose, that the Deluge covered the whole globe*. Since its purpose was the punishment of sinful man, there existed no reason to extend it beyond man's habitations. The amount of water required to cover the whole surface of the earth so as to reach fifteen cubits higher than the highest mountain peaks would have been immense. Whence should this water have come, and whither could it have gone afterwards? Of course, God's power was great enough both to create and to annihilate it; but it is not according to God's wisdom to use this power unless some great purpose cannot be obtained otherwise. The Church leaves this question of *geographical universality* of the Deluge entirely open, and most present-day interpreters of Holy Writ are content with affirming the Deluge to have been an extensive phenomenon, more terrible than any other recorded in the history of mankind, but after all local.

(6) **Concerning the Date of the Deluge**, it should be kept in mind that Holy Writ nowhere directly mentions any definite

year. It is by computing and summing up a large number of biblical figures that interpreters are enabled to come to some conclusion. The figures given in the Vulgate, the official Latin Bible, seem to point to the year B.C. 2350; while those of the Greek Bible, which also is officially recognized, would put the Deluge back to B.C. 3134; and the Roman Martyrology, which is read in connection with the official choir service, states that Christ was born in the year 2957 after the Flood. This discrepancy is an evident sign that the Church does not insist on any definite date for the Deluge. Errors concerning Faith and Morals could indeed never find their way into the sacred books. But in merely secular matters mistakes could be made by faulty copying or in other ways. (See *Bible*, 4.) Such mistakes are most easily possible in regard to numbers, because the system of characters used in the ancient languages to denote figures is very complicated and clumsy. Hence the discrepancies mentioned above should not surprise us. The Church allows full liberty in the fixing of dates, provided only that the respect due to the sacred text be not violated.

If, therefore, we find, as is actually the case, that whole nations were living in the valleys of the Euphrates and the Nile as early as four or even five thousand years before Christ, we commit no fault in presuming that the Deluge must have taken place some two thousand years before that date, that is, some seven thousand years B.C. With the information now at our disposal it is impossible to assign any more definite date, nor is it likely that better information will ever be forthcoming. Almighty God, the real author of the Bible, evidently did not intend us to know the exact year of this terrible act of His divine justice. In fact such knowledge would help little to advance us on the way to eternal salvation.

(7) It is more than probable that this powerful onrush of water here and there washed out valleys in soft ground, or carried away entire hills which did not consist of solid rock, and that it deposited the soil or gravel in other places. But it did not last long enough to produce any noticeable erosion or similar physical effects on rocks, or to cause petrification of fish or drowned animals in geological strata. **Whatever traces**

the Deluge may have left in any place of the earth can hardly be distinguished from the effects brought about by the great variety of other aqueous agencies which have contributed to the formation of our globe and its surface.

(8) The English word *Diluvium*, occasionally used for the Deluge, is more commonly employed as a technical term of geology, and as such it denotes a certain period in the evolution of the earth during which water, either universally or locally, exercised a long continued and powerful influence upon the composition and external shaping of the soil; or it means the strata formed on a large scale in consequence of such action by the forces of water. In none of these meanings does the word *Diluvium* necessarily refer to the Biblical Deluge.

(See also *Civilization, Beginning and Decay of.*)

Note. When this article was finished and on the point of going to the press, the author had his attention called to *The New Geology*, a textbook issued by George McGready Price, and published by the Pacific Press Publishing Association, Mountain View, California. Professor Price holds that geology positively demands the assumption of just such a gigantic flood as the report of the Bible describes. For him there is not the slightest doubt that the flood was geographically universal, and that it produced terrific changes not only in the surface of our globe, but also in the interior configuration of its various strata, and most of all, perhaps, in the nature and qualities of atmospheric conditions. If this theory is correct — and to say little it deserves serious consideration — then will there be no more need for the Bible student to go to the trouble of harmonizing the Scriptural record with results of science. For in that event, science will powerfully support the Biblical narrative in its literal sense by the monumental records of the rocks.

DIALECTS. (1) In Europe the common people, and sometimes the educated as well, outside official intercourse, do not speak the language which we are wont to call French or Italian or German, but one of the many *dialects* of these languages. Every province has its own popular dialect, which has been

handed down from time immemorial. Unlike our slang these dialects are not corruptions of the great national tongue, but each represents a particular language with its own grammar and vocabulary. In fact the dialects are older than the common national speech. Most of them possess a literature, which in many cases is quite remarkable. *The present French language* is a development of the dialect of Isle de France, the province in which Paris is situated. But *the national Italian language* has little to do with the dialects, because it represents the Latin as it was perpetuated in the mouth of the higher classes in Central Italy. — At the present time the dialects are rapidly losing ground in favor of the general national languages. (See also *High-German and Low-German*.)

(2) The term dialect is, however, also applied to national languages with reference to the "family" of tongues to which they belong. In this sense, "English is a dialect of the Germanic or Teutonic group; Germanic speech is an Aryan or Indo-European dialect." (*Century Dictionary*.)

DOCTORS OF THE CHURCH; FATHERS OF THE CHURCH. (1) Among the Saints there are some, mostly bishops, who have devoted a great deal of their time to the composition of books for the explanation and defense of the sacred doctrines of Faith and Morals. Twenty-three of these have been honored by the official title of **Doctor of the Church**, *Doctor Ecclesiae*, as, St. Thomas Aquinas, St. Alphonsus Liguori. Three conditions, therefore, are required for this title: Prominence as writer on theological matters; Sanctity of life; and the Approbation of the Church.

(2) If to these three conditions is added Antiquity, that is, if a Doctor of the Church lived at a time when, as it were, the Church was still in its infancy, the title **Father of the Church**, *Pater Ecclesiae*, is bestowed. This is, for instance, the case with Sts. Augustine and Ambrose. This title is, however, not so regularly added to the Saint's name, as is the title of Doctor. In the Martyrology, the official list of Saints, the Fathers of the Church are simply called Doctors. In a wider sense even Saints of the first centuries who have left only very

short writings are styled Fathers, though they have not the title of Doctors of the Church. Thus Church historians speak of the Apostolic Fathers, that is, those who lived immediately after the times of the Apostles and were their companions or disciples. (St. Ignatius of Antioch, or St. Polycarp of Smyrna, for instance.) Commonly the seventh century is considered to conclude the period of the Fathers of the Church. But ecclesiastical authorities do not insist on absolute uniformity in the application of this honorable term.

(3) There have of course been many other men justly celebrated for their ecclesiastical learning and the excellent books they have produced. But if they are not venerated as Saints, they are styled ecclesiastical writers.

The title Doctor of the Church must not be confounded with *Doctor of Theology*, which is an academic degree bestowed by universities and similar institutions upon such scholars as have passed certain examinations in the various branches of theology.

EMPIRE. (1) This is the name for a state ruled over by an emperor, commonly but not necessarily larger than a kingdom.

(2) The term is also used to designate a state which beside one "ruling state" contains several "sub-states," as, the British Empire, or the ancient Roman Empire. Most states that have colonies are to them in the relation of a "ruling state," and thus the term of Empire may be employed in their case. In this sense the United States, too, is an Empire, because it contains states, the Philippine Islands for instance, which are entirely under the control of the National government, and, unlike the territories, not destined to become full-fledged members of our national body.

ERA. (1) This word generally means a period, a certain space of time. Thus we speak of the 'Era of Good Feeling' under the administration of President Monroe. But it also denotes some definite way of reckoning the years from one given starting point.

The ancient Greeks gave the dates of events by *Olympiads*, Olympiad being the space of four years which elapsed between the famous Olympic Games. (A. W., §117.) The Greeks would say, that such and such an event took place, for instance, in the second year of the fiftieth Olympiad. The much renowned battle of Marathon was fought in the third year of the seventy-second Olympiad, which is the year 480 B.C. The first year of the first Olympiad was 776 B.C., because according to tradition the first Olympic Games were celebrated for the first time in that year.

(2) In Syria, Palestine and the neighboring countries of Asia the people, at the time of Christ, employed the *Seleucid Era*, which dated from the conquest of Babylon by Seleucus, the first of the Syrian kings. (A. W., 287 ff.) Our Lord's birth is presumed to have taken place in the year 312 of that Era.

(3) The Romans dated events and documents by naming the consuls of the respective year. They would, for instance, say that something happened during the consulship of Caesar and Bibulus "Caesare Bibulo Coss. [consulibus]," these two men being the consuls of B.C. 59. They also counted the years from the foundation of their city, which according to the latest calculations must be placed in 753 B.C. This Era was expressed by A.U.C., *ab urbe condita*, "after the foundation of the city." The Emperor Diocletian introduced a new Era, beginning with the year 284 A.D., in which he had assumed the reins of power. This *Diocletian Era* became very common, and remained in use for many centuries.

(4) Since the time of Constantine the Great, however, two other methods of marking the years are very generally met with until about the ninth century. They cannot be called real Eras. One consisted in giving the *year of the emperor's reign*, for instance, "the third year of the reign of Emperor Leo." The reckoning, of course, began anew with the accession of each emperor. The other method was by *Indictions*. Indiction denoted a cycle of fifteen years. The name originated from the fact that every fifteen years the accounts of the imperial state treasury were balanced, the taxes assessed again, and "indicated" to the people. But the phrase, "in the fifth

Indiction," meant the fifth year in the current Indiction. Unlike the Greek Olympiads, the fifteen year cycles themselves were not numbered. "The fifth Indiction" recurred several times during each century. If therefore a fact is known merely by the years of some emperor's reign or by the Indiction, it cannot be accurately placed within a longer stretch of years, unless some other information is available. Both reckonings, however, were definite enough for the dating of documents of more immediate importance. In the papal chancery both were used simultaneously.

(5) During all this time the Christians used the same method of dating letters and business papers as their fellow citizens. Bishops and popes, as already stated, did the same when dating their official communications. But after the whole population of the Roman lands had become entirely Christian, another plan came up. About the middle of the sixth century *Dionysius Exiguus* (Dionysius the Little), a learned monk in Italy, proposed to designate events according to years counted from the Birth of Christ. The years so reckoned he called "Years of the Lord." Hence our designation, *A.D.*, *anno Domini*, "in the year of the Lord." (*A. W.* §591, note.) This is our *Christian Era*, often also styled the *Dionysian Era*, from the name of its originator. Unfortunately, Dionysius made a mistake in calculating the year of Our Lord's birth and fixed it four years too late. This error, however, does not interfere with the practical application of the system. Although so highly appropriate for Christian nations, the Christian Era gained ground rather slowly, because the people were too much accustomed to other reckonings. The popes themselves for at least two centuries more adhered to dating by reigns of emperors and by Indictions. But by the year A.D. 900 the Christian Era had dislodged all the others. Among the secular rulers Charles the Great (Charlemagne) is said to have been the first to adopt it. — It is interesting to note that the Spanish peninsula until about 1400 still used the so-called *Era of the Caesars* with the year B.C. 38 as starting point.

(6) The Mohammedans have their own Era. It begins from the flight of Mohammed from Mecca, his native city, to Medina.

This flight, called *Hegira*, which is considered a turning point in Mohammed's life, took place in 622 of the Christian Era. They should therefore be 622 years behind us, but in reality the difference is at present about 581 years only, and it is diminishing constantly. Their years are about eleven days shorter than ours, and hence sum up more rapidly. See *Calendar* 7.

(7) In the French Revolution the men in power abolished the Christian Era for France and substituted the *Republican Era*. It began in 1792 and was used until 1806. See *M. W.*, §574.

(8) *The Jews of our days* reckon their years from the creation of Adam, which according to the calculations of their rabbis happened 3760 years before the birth of Christ. (Concerning this computation see *Deluge*, 6.) But it is only since about five hundred years that this Era came into use. See also *Calendar* 2.

EVOLUTION. (1) This is the name of the doctrine which holds that plants and animals have "evolved" from lower forms, or that they have become what they now are by changes from what they were before. Many changes or "evolutions" are indeed known to have taken place. But atheistic writers teach that **all the plants** have "evolved" or "developed" from lifeless matter, **all the beasts** from plants, and that **man himself**, body and soul, has "evolved" from some animal.

(2) Now it is absolutely impossible that **the soul**, being a spiritual substance, should have come from anything material. This would be against philosophy, or, to use a plainer expression, against sound reason. The Church, moreover, must condemn a doctrine as a flagrant heresy, which would destroy one of the most important and fundamental dogmas of Faith. No investigation, no discovery, can ever lead to such a conclusion.

(3) But could not **the human body**, as distinct from the soul, have developed in such a way that some animal in successive generations grew more and more perfect, until at last its body became fit to receive from God an immortal soul? Although this is, even considered in itself, not at all likely, it may, perhaps, be absolutely possible. It supposes, however, that God cre-

ated such an animal expressly for that purpose and brought about the circumstances under which the changes were bound to occur. But even if this course be within the limits of possibility, it by no means follows that it has really taken place. God certainly could choose another way, and we have every reason to presume that He did. Holy Scripture says: "God formed man from the slime of the earth and breathed into his face the breath of life." (Gen. II, 7.) This can only mean that by an act of His will God brought together and put in their place all those elements of which a man's body consists, and into the body thus shaped He infused the immortal soul. The words of the text evidently indicate that man's body, before the moment that the soul entered it, was "slime of the earth," that is, lifeless matter. For this reason the Church, although not condemning the theory of evolution in this point as clearly heretical, has forbidden it to be taught in Catholic schools. (Decision of the Biblical Commission, June 30, 1909.)

Even from the merely natural standpoint, outside of what we know from the Bible, it would be an entirely unwarranted assertion to say that man's body developed from some animal, the monkey, for instance. We indeed observe that the bodies of some animals are of a more perfect structure than those of others, and thus we may speak of a regular series rising in perfection to the highest we know of. (This fact by no means proves that the higher types have evolved from the lower.) But there is a gap between the most man-like animal and the human body itself. It has often been claimed that the "Missing Link," that is, some animal which by its qualities would bridge this gap over, has been discovered. But the expectations thus roused have always been disappointed. And if such an animal, or its remains, were ever found, two more proofs would still be needed; first that it had evolved from a lower type, and second, that from it had evolved the body of man.

(4) Concerning **plants and animals** philosophy teaches that there is an essential difference between matter and plants, and again between plants and animals. Each higher class is endowed with perfections and faculties which the lower does not possess, and which consequently no combination of the qualities

of the lower class is able to produce under any circumstances. (See Maher: *Psychology*, pp. 547-551.) We must therefore conclude that the appearance of the plants upon the face of the earth, and again the existence of the first animals suppose an interference of the power of God, a kind of creation. (See *Creation*, 6, 7, 9.) The Church will probably never pronounce on this question but leave it to philosophy to settle. But that does not make our conclusion less reliable and true.

(5) God may, however, have imposed certain laws upon the nature of both plants and animals, according to which they, while remaining either plants or animals, can under certain circumstances change partly from one form to another. Conscientious scientists, both Catholic and non-Catholic, have discovered many interesting examples of such cases of "evolution." But they assure us that the number of them is much more limited in range, than a superficial look at the great variety of bones, skeletons, petrefactions, and traces, found in the various strata of the earth, would lead us to suppose.

(See work quoted at the end of the article on *Creation*.)

EXCLUSION, "RIGHT" OF. This is the name of an abuse which since the sixteenth century had grown up in connection with the papal election. When it became evident that a certain cardinal would receive the required two-thirds majority, it might happen that a member of the Sacred College declared that his Sovereign would not like to see this particular cardinal elected pope. To send such a message into the Conclave was claimed as a right by the Emperor, by France, Spain, and at times by the Kingdom of the Two Sicilies. Though the popes more than once protested against it, there are on record seven occasions, when the Cardinals really changed their votes, in order not to see the new pope embarrassed by the disaffection of some powerful ruler. The last instance of successful interference was in 1903, after the death of Leo XIII. When Austria objected to the election of Cardinal Rampolla, the electors at his own request ceased voting for him, and concentrated their votes on Cardinal Joseph Sarto, who assumed the name of Pius X. Within half a year after his election the new pope

forbade, Jan. 20, 1904, under pain of excommunication that any such "exclusion" should be expressed by any Cardinal either in word or writing, even though it be couched in terms of a mere wish or desire. That was the end of the "Right" of Exclusion, which had never been lawful.

FISHERMAN'S RING is the name of the pope's signet ring, which is used as the seal for *Briefs* (see *Papal Documents* 2). It represents St. Peter fishing and bears the pope's name as legend. Upon the demise of a pope an official document is drawn up testifying that the deceased Pontiff's ring has been destroyed. This is done to prevent falsifications of Briefs.

GALILEO. (1) This great scientist is most frequently mentioned as a victim of the alleged opposition of the Church to science. His full name is Galileo Galilei, the latter being his family name. Galileo was born in 1564 at Pisa, and he died in 1642 in his villa at Arcetri near Florence. His real field was mathematics and physics, in which branches he not only proved an excellent teacher in the universities of Pisa and Padua, but also made discoveries and inventions which will ever be of fundamental importance. As long as he confined his endeavors to these branches, he was never in the least opposed by the Church. But when he undertook to defend the Copernican theory of the universe, according to which the sun is the center of our planetary system (see *Copernicus*, 9-11), the methods which he employed brought him into conflict with the ecclesiastical authorities.

(2) Since 1543 Copernicus' theory had been publicly known in the world of scholars. As an unheard-of innovation it met with both opposition and favor on the part of secular and ecclesiastical savants. Copernicus' Latin work, "The Revolutions of the Heavenly Bodies," in which it was expressed, had been dedicated to Pope Paul III, who received it graciously. This fact, however, does not imply that the pontiff was prepared at once to throw overboard the Ptolemaic system which had satisfied the world for fifteen hundred years, and to replace it by the new theory. He simply meant to honor the inde-



THE CATHEDRAL OF PISA. Built in the eleventh century. The groundplan and most other features are Romanesque, while the nave has the flat ceiling of the Basilica style. The two aisles on each side of the nave are two-storied. The upper stories connect with the nave by an arcade formed of alternating pillars and columns. (See *Architecture*, 5, and 10 c.) — By watching the oscillations of the chandelier which hangs from the ceiling in front of the altar, Galileo discovered the periodic motion of the pendulum.

fatigable author, who was at the same time a very zealous ecclesiastic, and who had embodied in that tome the result of thirty years of patient study and observation. Most of the book's contents held true under the old system as well. Many of those persons who showed themselves pleased with the learned work, looked upon the specifically Copernican theory, which did not appear to be supported by any convincing proof, as an ingenious mathematical device to simplify astronomical calculations. Besides, the controversy did not reach down into the masses, but was carried on within the charmed circle of the scholars. Astronomers and mathematicians debated and wrote for and against it in Latin, still the universal language of the educated world. These scholars kept strictly within their sphere, alluding rarely, if ever, to any possible contradiction with Holy Writ. The Church, at any rate, for seventy years did not seem to be alarmed, while Luther and his followers had rejected Copernicus' theory as heretical as soon as it appeared.

(3) By 1610 Galileo had become an enthusiastic champion of the Copernican theory. Contrary to custom he wrote most of his scientific treatises in Italian, and thus drew wider circles into the controversy. The new system was now talked of and defended and opposed more generally than ever before. Men of rank referred to it in their letters which were circulated among their friends. The preachers also thought it their duty to warn the people against it, and they did not fail to point to the many passages in the Bible, which clearly seem to suppose the sun to move and the earth to stand still. Galileo's friends strongly counseled him not to answer such attacks, or to commit himself to any utterance concerning possible explanations of those passages, but, instead, to devote all his energy to the discovery and setting forth of indubitable arguments in favor of the heliocentric system. The same advice came from the great astronomer Kepler, a Protestant. Unfortunately Galileo thought differently. He may have feared the loss of his prestige, should no reply on his part be forthcoming. A Carmelite friar, *Foscarini*, published a booklet in which he undertook to explain the Bible texts in harmony with Copernicus.

nicus' theory, but without stating that he considered this theory as true. Now Galileo also appeared with a scriptural treatise, written for the same purpose. It was never printed but spread in many handwritten copies. It contained much of Foscarini's pamphlet, but also allusions to an earlier publication of the Protestant Kepler, a circumstance which may have served to increase the suspicions of narrow-minded though well meaning conservatives.

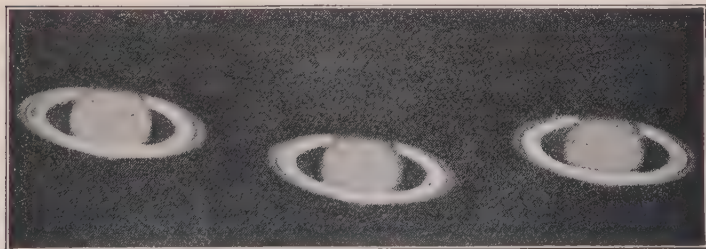
(4) It was the time when Protestantism had just given to everybody the "right" to understand the Bible as he pleased, a doctrine which had already produced a rich crop of the wildest interpretations. Under these circumstances it was thought necessary to restrain any unwarranted innovation in so momentous a matter. So the *Roman Congregation of the Inquisition* (the "Holy Office") began to look seriously at these attempts, and instituted a regular investigation of the new theory from the theological standpoint. It **summoned Galileo to Rome, and forbade him solemnly any longer to teach the Copernican system as a fact.** At the same time the Congregation of the Index prohibited Copernicus' work on "The Revolutions of the Heavenly Bodies" together with that of Foscarini and a third one. Concerning Copernicus' book the decree was not absolute. This book, it was declared, contained indeed a large amount of positive information and should therefore be preserved "for the welfare of the Christian Commonwealth." But it must be so altered as not to designate the theory as a fact. The changes necessary for this purpose, few and not extensive, were pointed out. The Roman decree did not forbid astronomers to use the heliocentric idea simply as a working system, for instance to make calculations about the position of the stars, or to search for real genuine proofs. *Galileo was not demanded to make any kind of abjuration, nor were any of his books censured.* Although he did not return from Rome with flying colors, everything had been done to save his name and reputation. Even after the condemnation the Pope himself had received him in audience and spoken kindly and even familiarly with him. Thus ended the first act of the drama.

(5) To appreciate still better the **position taken by the Church** it must be kept in mind that the geocentric system had been accepted as an indubitable fact for fifteen hundred years. That men should come forward with a view like that of Galileo, was certainly startling and apt to bewilder the greatest part of Christendom. Among the innumerable biblical texts which, if taken literally, clearly suppose the sun to move, there is especially Josue X, 12-14. When the Israelites under Josue's leadership were engaged in a fierce battle with the Amorrrhites, and when it seemed they could not bring the struggle to a victorious end during the remaining hours of the day, "Josue cried out: 'Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Ajalon.' And the sun and the moon stood still, till the people revenged themselves of their enemies . . . So the sun stood still in the midst of heaven . . . There was not before nor after so long a day." There is no question of Faith involved, whether directly or indirectly. Consequently, if there were a good reason, another than the literal interpretation might be admitted. The great Cardinal Bellarmine, S. J., assured Galileo, that should a real proof of the new theory be offered, the tradition of fifteen centuries would not stand in the way of a metaphorical interpretation of these texts. In that case they could be satisfactorily understood as referring not to the real but to the apparent movements of the heavenly bodies. (See the words of Leo XIII under *Bible*, 1.) But to allow a change without a good reason would mean to deliver up the sacred text to the whims of theorizers. "The Church," says F. Guggenberger in his *History of the Christian Era*, Vol. II, p. 456) "could wait for the elucidation of a physical system, but she could not allow a change in the universally accepted interpretation of Scripture, before the necessity of such a change was proved."

No proof for the Copernican theory did exist at Galileo's time. Says Professor Moulton in his *Introduction to Astronomy* (p. 98, revised edition of 1921): "The first actual proof that the earth revolves around the sun was based on the laws of motion in 1686." "The second proof that the earth revolves was made in 1728, when Bradley discovered what is

known as the aberration of light." Now Copernicus died in 1543, and Galileo in 1642. Hence there was no actual proof of the heliocentric system until 143 years after the death of Copernicus, and 44 years after the death of Galileo.

(6) It is indeed surprising how a man like Galileo could give out things as proofs which were in reality far from establishing any certainty. His telescope (see *Telescope*) enabled him to see the moons of Jupiter. But this fact did not reveal anything about the movements of the large planet itself, which might just as well move with its satellites around the earth as around the sun. Of no greater demonstrative force was the observation of the rings of Saturn. Nor was it any indication



THREE VIEWS OF SATURN. The planet with the beautiful rings is
"one of the finest sights in the heavens."

of the movements of either earth or sun, if the dark spaces on the moon were mountains, or the Milky Way a conglomeration of stars, or if there were spots moving across the surface of the sun. Galileo discovered that Venus has phases like our moon. But this fact at most suggests that Venus revolves around the sun, while it proves nothing as to the revolution of sun or earth. His best argument Galileo thought to have found in the ocean tides. He laughed at the idea that they should be caused by moon or sun, and offered another explanation by maintaining that the ocean water is unable to follow the rapid motion of the surface of the earth. He forgot that everything of the earth simply participates in its motion, the air for instance. And above all, in his explanation ebb and flood could occur only once

a day, while in reality they occur on the average of **twice a day** and at ever changing hours. One of his biographers thinks that Galileo's contemporaries had a rather exaggerated idea of his astronomical knowledge. Hence, if a man of his reputation was obliged to resort to such "arguments," the thesis he meant to prove could in all probability not be proved at all. Thus Galileo's ill-advised endeavors rather retarded than advanced the general recognition of the Copernican theory.

(7) For seventeen years Galileo remained unmolested. But during this time he prepared and published in the Italian language his *Dialogue on the Two Principal Systems*, in which he attacked the Geocentric System with all the means of ridicule and satire, and **defended the Copernican theory unrestrictedly**, without being able to give any new proof. Rome could not allow so flagrant a violation of obedience. In 1633 Galileo was again summoned before the Inquisition, and did not get off quite so easily as the first time. The Inquisition obliged him to abjure in a church, though not exactly publicly, his "errors and heresies"; declared him to have fallen into excommunication; had his "Dialogue on the Two Principal Systems" put on the Index of Forbidden Books; and sentenced him to lifelong imprisonment. Out of consideration for the great scientist, however, the excommunication was lifted immediately, and the imprisonment was changed into simple internment in the palaces of his protectors, and, chiefly, in his own beautiful villa of Arcetri.

(8) **In taking these steps the Church did not act from opposition to science.** Had she done so, she would have stopped all his other endeavors as well. She would certainly not have allowed him to continue his scientific studies and investigations after his condemnation. But in the retirement of Arcetri he finished his observations concerning the laws of gravity, discovered the libration of the moon, made experiments with a view to adapt the pendulum to the regulation of clocks, and wrote the *Dialogue of the New Sciences*, his most important work. False friends made him believe new difficulties would arise should he venture to have this work printed in Italy and in his own name. So by a series of secret machinations it was

printed in Holland, while he feigned to have given no order for its publication. But the Church never took any steps concerning this work, much less against it. By condemning Galileo in the field of astronomy and biblical theology *she simply forced him back to mathematics and physics, the real sphere of his successes and undying renown*. It may even be said that by her interference the Church rendered a distinct service to genuine science, since she obliged future scholars to examine carefully what they were going to give out as arguments for the new theory. Later on, when astronomy was in possession of real proofs, the prohibition of printing books in unrestricted support of the Copernican system was withdrawn (by Benedict XIV in 1757) chiefly as it seems at the instance of the Jesuit astronomer Roger Joseph Boscovich.

(9) **Nor is it correct to say that the Church condemned a progress of Science.** So far as Copernicus' theory at that time was a true progress, it was never condemned. On the contrary, the desire of the Inquisition to see the epoch-making work of the Prussian astronomer preserved "for the benefit of the Christian Commonwealth" shows clearly that the Church was in sympathy with real progress. But at that stage of development the new idea was merely a grand and brilliant hypothesis, indeed with some probability in its favor but so far not a whit more than an hypothesis. At that particular time true science could not act differently from what the Church did, namely, refuse to let an unproved theory pass for a fact. The Roman congregations of the Inquisition and the Index, being forced to take a stand by the boldness of Galileo and others, did what under the circumstances they considered the only right thing to do. It would betray a very unscientific spirit, were we to expect men of the seventeenth century to have guided themselves by the knowledge of the twentieth.

(10) **The Infallibility of the pope does not come into question** for the simple reason that the verdict did not proceed from the Sovereign Pontiff himself. The Roman "Congregations" do not claim infallibility. The fact that the pope approved the decision and ordered it published did not make it a papal utterance. It was not issued as coming from the pope but

as emanating from the Congregation of the Inquisition. Infallibility resides in the Supreme Head of the Church alone and cannot be communicated to anyone else, except in the case of a General Council when the assembled bishops participate in it.

(11) "But at any rate an ecclesiastical authority condemned a doctrine as heretical which afterwards was found to be correct." Let us distinguish two features in this fact. The one is that the Copernican system was condemned, the other, that it was condemned as heretical. We grant that by declaring the new doctrine heretical the Roman Inquisition exceeded its competency. (See *Schism and Heresy* 2.) Whether the sun moves or stands still is in itself a question of secular knowledge, not of theology or morals, and in so far it belonged to the secular forum. But we cannot find fault with the proscription of the same doctrine as an unproved and under the circumstances dangerous assertion. That it was unproved we have repeatedly pointed out. No real scientist of the time could think of it differently. This alone would indeed never have prompted the Church to act, because she is not commissioned to watch over or direct the progress of scientific investigation. Had a convincing proof for the new system been forthcoming, she would not have acted either, because in that case the modification of the interpretation of certain biblical expressions would have appeared justified. But as matters actually stood, such a modification was completely unwarranted. And at the same time the world was full of prophets who undertook to explain the Sacred Text each to suit his own whims and upon his own private authority. Under these circumstances the vigorous interference of the Roman Court can readily be understood. A correct and respectful interpretation of the Word of God was of greater importance than an unproved scientific theory. It was, however, not necessary that the Roman verdict should have stigmatized this scientific theory as heretical. The impetuosity of its adherents could have been checked by less extreme measures.

(12) But whatever the mistake committed by the Inquisition, it is the only one of weight to be found on its records, at

least if we believe Protestant accusers. Galileo's condemnation is ever and eternally held up as the proof of ecclesiastical opposition to science. It is the stock argument of thoughtless anti-Catholics. If a court of so long a duration, a court which must pass on such difficult subjects as must the Holy Office, has made only one mistake during its existence; if the fiercest enemies cannot discover more than one error in its verdicts, it must have proceeded with an admirable degree of caution and moderation. Says the Protestant De Morgan (ironically of course): The condemnation of Galileo "is the standing proof that an authority which lasted a thousand years, was all the time occupied in checking the progress of thought." (Quoted from *Catholic Encyclopedia*, under *Galileo*.) With strange inconsistency non-Catholic writers and speakers, while inveighing against the Roman attitude in the Galileo case, have no word of reproach for the Protestant authorities, who condemned the Copernican system in at least equally strong terms. The great astronomer John Kepler, a Protestant, and a contemporary of Galileo, was forced to leave the Protestant university of Tübingen, because he held Copernicus' views. He spent the greater part of his active life unmolested in Catholic countries.

(13) **Galileo's personal character** unfortunately lacks many of those traits which we should like to find in a man of his fame. When dealing with other scientists, adversaries as well as friends, he displayed a high degree of jealousy and irritability. He calls himself *Avidior gloriæ quam satis est* — more than excusably eager for renown. When he received notice of some new discovery or invention in foreign lands, he used to remain absolutely silent, until he had succeeded in making some improvement on it, and then he claimed the entire credit for himself. He rarely acknowledged that any of his contemporaries had achieved anything worth his notice. When offended, and not much was required for that, his replies were intermingled with all kinds of opprobrious names. His moral life was far from edifying. But in spite of all this, and notwithstanding his encounters with the ecclesiastical authorities and his open and concealed opposition to their injunctions, he never for

a moment wavered in his Faith. He often recommended himself to the prayers of others, especially when writing to priests and religious. Galileo Galilei concluded his life, so full of storms which he had brought on himself, on January 8, 1642, after receiving the sacraments. His last consolation was the papal blessing sent him by Urban VIII, the very pope under whom he had been condemned.

(14) After this review of the Galileo case a few remarks may still be welcome.

A mere fiction is the story now generally discarded, of how Galileo, when rising from his knees after his abjuration, muttered audibly to the bystanders: "**And yet it moves.**" Contemporaries of Galileo know nothing of it. It cannot be traced farther than to 1757, when it appeared in the English translation of an Italian work.

(15) **Galileo cannot be looked upon as a Martyr of Science.** He certainly did not suffer anything like painful martyrdom. Nor was the act of abjuration a martyrdom, because a man of his ability could not fail to see the deficiency of his arguments, and consequently in that solemn moment he simply bore testimony to the truth. In that moment he was more of a genuine scholar than either before or after. If he made the abjuration contrary to his conviction, merely to escape penalties, he was neither a martyr nor a hero.

(16) Sometimes gruesome stories are told about the **imprisonment** of Galileo. Now during the time that his process was pending in Rome, Galileo was indeed "imprisoned" in the building of the Inquisition. But his "prison" consisted in the spacious and commodious rooms of one of the officials, where he remained twenty-two days. As to his later "imprisonment," the Roman authorities indeed kept it up until his death. But how leniently it was interpreted appears from the fact that Galileo made excursions into the neighborhood and visited several near-by monasteries. He was forbidden to receive visitors without express permission, but only once was this permission refused, namely in the case of a Dutch navigator, who it was presumed might have a sinister influence on Galileo. The "prisoner" indeed possessed liberty enough to keep up a

correspondence with scientists whose ecclesiastical leanings were by no means above suspicion. He allowed a letter, written before his condemnation, in which he defended the Copernican system, to be printed, ostensibly without his knowledge. He even seriously thought of having the censured *Dialogue on the Two Principal Systems* reprinted in a general edition of his works. There was therefore good reason for the ecclesiastical authorities not to extend their leniency too far.

(17) The Galileo case is very instructive concerning the **interpretation of Holy Scripture**. All the biblical passages alluded to in this article were true from the beginning and are still true. But it never was God's intention to advance mankind in the line of secular knowledge by His immediate revelation. "He hath delivered the world to their (*i.e.*, men's) consideration." (Eccle. III, 11.) The sacred authors represented the movements of the heavenly bodies correctly, but in terms of the actual knowledge of their contemporaries. It has taken thousands of years to correct this actual knowledge. But has the Copernican theory made any change in the Bible necessary? We know it has not. These biblical expressions are now understood of the apparent movements of sun and earth and stars. And, as Pope Leo XIII reminds us, even in our present days the most enlightened men, including astronomers, still use the same terms, still speak of the rising and setting of the sun and its course through the heavens.

(Nearly all the information contained in this article has been taken from two German works of Father Adolf Müller, S. J., one time Director of the Vatican Observatory: *Galileo Galilei und das Kopernikanische Weltsystem*, and *Der Galilei-Prozess nach Ursprung, Verlauf, und Folgen*. F. Müller based them on the Edition of Galileo's works published by the Italian Government.)

Items and viewpoints not referred to in this article may be found in the following publications:

Galileo (Catholic Mind Pamphlet, 1907, No. 14.)

Galileo article in *Catholic Encyclopedia*.

Ernest Hull, S. J.: *Galileo and His Condemnation*.

Also an article in B. Conway, O.P.: *Studies of Church History*.

GENERATION. Beside its original and several derivative meanings this term often has a special signification in historical parlance. It denotes the *space of about thirty years*, or one third of a century, which is supposed to be the average difference between the ages of father and son, or, also, the average age of all men who pass the stage of infancy. (The average age of all men born, including infants, is only about seventeen years.)

GOVERNMENT, FORMS OF. The following terms are nearly all derived from the Greek. The second part of the compound noun is either from the verb *Archo*, I rule; or from *Krateo*, literally, I am strong.

(1) **Monarch, Monarchy** (*Monos*, alone), the government by one, king, emperor, duke, or whatever the title. The term always implies that *the one person holds the position of ruler for life*. Commonly the monarch's power is hereditary, that is, it passes from father to son without any sort of election taking place. But there have also been elective monarchies, in which upon the death of one ruler an election decided who was to be his successor. — We distinguish between *Absolute Monarchy*, when the monarch holds all the powers of government as law-giver, executive, and supreme judge; and *Limited Monarchy* also called *Constitutional Monarchy*, when by an elective parliament or popular assembly the people have at least a share in the making of the laws. Absolute Monarchies are often called Despotisms (see hereafter). Historians speak of "Benevolent Despots" to express the fact that certain absolute rulers have used their unlimited power in a reasonable manner.

(2) **Duarchy** (*duo*, Latin, two; often spelled Dyarchy by historians, from *dyo*, two in Greek) denotes the rule by two parties who are supposed to be practically independent of each other. The term is almost exclusively applied to the government of the Roman Empire, when the administration of the provinces was divided between the emperor and the Senate. In reality the Senate was by no means independent in its actions. This condition ceased gradually, and it disappeared under Diocletian.

(3) **Oligarchy** (*oligoi*, few) is a government by a relatively small number of men, while the rest of the citizens remain without any political influence. There would be an oligarchy, if in a little state of half a million people only fifty families enjoyed the right of voting and the privilege of holding offices. During several centuries before Caesar the Roman Republic was practically an Oligarchy, because a few hundred families had secured all the political influence in the state by controlling the popular elections in their own narrow interest. The former Republic of Venice also was an Oligarchy, ruled by a few hundred families whose names were written in the "Golden Book."

(4) **Tyranny**, or **Despotism**, terms now applied only to a government which rules with injustice and cruelty, denoted, with the ancient Greeks, a certain kind of monarchy, namely, when one man had secured the position of actual ruler of a state which by its constitution should have been a perfect republic. Such a ruler, called *Tyrannos* or *Despotes* (which in Greek are ordinary words for lord, or master) commonly but not always was a tyrant or despot in our sense of the word.

(5) **Aristocracy** (*aristos*, the best, hence literally a government by the best men in the nation) denotes a state in which all political influence is vested in an hereditary class of noblemen (see *Nobility*) in opposition to the common people; if for instance in a little state of half a million people the members of, say, ten thousand families had the right of voting and of holding offices. Old Poland was an aristocracy with a king at its head; Genoa was an aristocratic republic. — Often, however, this word and the adjective aristocratic is used without any reference to political institutions, for instance when we speak of the "Aristocracy of Learning," meaning those persons who are prominent as scholars.

(6) **Democracy** (*demos*, the people) is the government not only of the PEOPLE and FOR the people (which ought to be the case with all the various kinds of government) but also BY the people, that is, by officers and representatives elected by all the citizens that are of age.

(7) **Timocracy** (*timao*, I rate, or estimate) is a state in which public offices and honors are distributed according to a rating

of property. The term is almost exclusively used in connection with the history of the ancient city states. Yet the system of prescribing property qualifications for voters, which formerly was in vogue in many American and other states, was a sort of mitigated Timocracy.

(8) **Plutocracy** (*ploutos*, riches) is nowhere a constitutional form of government. It may be hidden, however, under other forms. It consists in the practical control of the government by a small number of very rich persons who have in view a still greater accumulation of riches in their own hands. It is the oligarchy of the rich.

(9) **Ochlocracy** (*ochlos*, crowd, mob) is like plutocracy, no constitutional form of government. It consists in the practical control of government by the mob, which wants either to "get rich quick," or simply vent its ire on those who possess anything worth having. Such mob rule does not last long. But often able leaders (called *Demagogues*, from *demos* and *ago*, I lead) know how to marshal the mob and use it for their own selfish ends. The history of the French Revolutions furnishes instances of "Mobocracy." (See *M. W.*, §§535 ff., 542 ff., and in other places.)

GREEK EMPIRE. (1) This term is often misunderstood, although every good history textbook in some place or other gives an explanation of it. — After the time of Constantine the Great the vast Roman Empire was repeatedly divided into several parts, sometimes two, sometimes three or four. At last a division into an Eastern and a Western part with the Adriatic, roughly speaking, as dividing line, came to be permanent. The West, much more exposed than the East to the attacks of the Teutonic nations, soon lost its cohesion and split up into the various Kingdoms, which are the forerunners of the present European states. There was no emperor in the West from A.D. 476 until St. Leo III crowned Charlemagne Roman Emperor in A.D. 800.

(2) The Eastern portion of the ancient Roman Empire, however, remained one state, ruled by the successors of the old Roman Emperors, with Constantinople as capital. For several

centuries it retained control of all the provinces which, in the Orient, had belonged to the old Roman Empire, but from about A.D. 600 on it began to dwindle in extent. At the time of the Crusades it still embraced the greater portion of the Balkan Peninsula and all Asia Minor, but after the Crusades province after province was torn away by the Mohammedans, and in 1453 its last remnant with the City of Constantinople succumbed to the attacks of the Turkish Sultan Mohammed II.

(3) Now this empire is called either the *Eastern Roman Empire*, or simply *Eastern Empire*, because it originally consisted of the eastern section of the old Roman Empire; or the *Empire of Constantinople*, because that city ever remained its capital; or the *Byzantine Empire*, from Byzantium, the name of the city which preceded Constantinople in its place on the Bosphorus, a name which continued to be applied to the new city in an unofficial manner. Some historians, however, do not speak of a Byzantine Empire before the eighth century, when Emperor Leo the Isaurian introduced considerable changes into the mode of government.

(4) Very frequently this Eastern or Byzantine Empire is referred to as the *Greek Empire*, from the fact that the Greek tongue was spoken or at least understood in most of its provinces and was always the official language of the government. Politically, therefore, the "Greek Empire" has nothing at all to do with that ancient Greece which is the object of the Greek history studied in our schools. Ancient Greece was only one of its provinces, and not the most important one. The Greek Empire was in no way a continuation of any of the little Greek city states or their several alliances; or of the Empire of Alexander the Great, although it contained many of those lands which once the great Macedonian had conquered. The term "Greek Empire" is simply another name, and an unofficial one at that, for the Eastern portion of the ancient Roman Empire. — In modern historical literature this empire is sometimes called the *Low Empire*.

HABEAS CORPUS. Whenever a citizen of the United States is arrested, the officer carrying out the arrest must give

notice to the judge to whose jurisdiction the matter belongs both of the fact of the arrest and of the reasons that led to it. The arrested man has the right to apply to the judge for a *Writ of Habeas Corpus*, by which the judge orders the jailer to produce him bodily before the court. The words, *Habeas Corpus* are supposed to be spoken by the officer who surrenders the prisoner in response to the Writ, and they mean, "you may have the body," namely, the prisoner's. The judge will then give the arrested man a preliminary trial, and if he finds out that the arrest was evidently made without sufficient cause, he will order him released on the spot. But if he sees that there was some reason for the arrest, the case will be reserved for a regular trial. Meanwhile the prisoner must either remain in custody, or he (or somebody else for him) must *furnish bail*, that is, he must deposit a certain sum of money which he will forfeit should he fail to present himself for the trial. The amount of the bail is fixed by the judge according to the character of the charge.

Habeas Corpus proceedings are very old in England. They were embodied in the *Magna Charta* granted by King John in 1215, but they existed before it. Their purpose is to make arbitrary imprisonment by the tyrannical power of kings and other leading men impossible. In the course of time the system was more and more developed and became more definite in its details. With the English colonists it passed over to America, where all the individual States adopted provisions securing this right to their citizens. The United States Constitution, too, ordains that "the privilege of Habeas Corpus shall not be suspended, unless in cases of rebellion or invasion the public safety may require it."

At present nearly all the civilized states of the world have enacted similar regulations. Where they do not exist, a person may be arrested and kept imprisoned for months and years without having his case tried, or even without knowing the cause of his arrest. Had there been in France before the Great Revolution a privilege of *Habeas Corpus*, the infamous *Lettres de Cachet*, "Letters of the Seal," would have been an impossibility. (See *M. W.*, §516.)

(The English law of 1679, which is the last and most definite enactment of the Habeas Corpus privilege, is found in Emil Reich: *Select Documents Illustrating Medieval and Modern History*, pp. 542-5.)

HIGH-GERMAN AND LOW-GERMAN. (1) When treating of the Migration of Nations and on other occasions, historians often make use of this distinction. They will say, for instance, that the Lombards were High-Germans, the Frisians Low-Germans. This distinction refers merely to the character of the Germanic languages spoken by the various tribes; it has nothing to do with the character of the peoples themselves. The two terms are chiefly, though not exclusively, applied to the dialects spoken in Germany itself. See *Dialects*. The people of the districts of "Upper" or "High" Germany, that is, of the southern mountainous parts of the country, use a kind of speech which in many ways differs from that spoken in "Lower" or "Flat" Germany, which principally consists of the plains south of the North Sea and the Baltic. As it was from these parts that the Anglo-Saxons immigrated into England, the Anglo-Saxon element of the English language also belongs to the Low-German. The following words, given in English, Low-German, and High-German respectively, will make clear one of the differences: Twenty, Twintig, Zwanzig; Plough, Plaug, Pflug; Open, Open, Offen; Break, Breken, Brechen. — The Austrian, Tyrolese, Bavarian, Franconian, Alsatian, Suabian and Swiss dialects are High-German. Those of Westphalia, Hanover, Mecklenburg, Sleswick-Holstein, Pomerania, are Low-German, as are also the Dutch and the Flemish, which have become the literary languages of their provinces.

(2) Under favorable circumstances any one of these dialects might have risen to the position of the common idiom of the whole German nation. But this has not been the case. They are at present almost exclusively spoken by the common people, especially in the country districts. In former centuries Low-German possessed a rather extensive literature. Thus we know that there were before Luther several printed Low-German

translations of the Bible. The present literary German, which is at least understood everywhere in Germany, originated in the fourteenth century, when the imperial chancery, followed afterwards by the chanceries of the smaller princes, began to use the speech of Central Germany in official communications. This was the language which Luther adopted for his writings, and the large circulation of his works, in particular his Bible, contributed much to fasten it upon the nation, directly upon the Protestant sections, indirectly upon the Catholic districts. The present national German contains many Low-German elements, but it is overwhelmingly High-German, so much so that it is simply referred to as High-German.

INFALLIBILITY. (1) If Jesus Christ destined His work to last to the end of the world, and if through His Church He



POPE PIUS IX (1846-1878), under whom the Vatican Council was convened.

intended to lead all men of all times to salvation, it was not enough to teach His heavenly doctrine once and then leave it to the good pleasure of mankind either to preserve it or to allow it to be gradually lost. Evidently He has not granted to every individual the privilege of distinguishing with certainty between His genuine doctrine and adulterations. If He had, there would not be so many creeds and denominations. Nor did He give this commis-

sion to each of the heads of the several Christian communities which arose in different cities, because we know by facts that individual bishops can err in their teachings. So at least

the whole number of those whom He commissioned to be the teachers of mankind must be able to state Christ's doctrine infallibly when they act together as one body legislating for the flock of Christ. Again this body of the bishops is not complete, unless they are in actual working union with its head, the successor of St. Peter. (See *Peter, St.*, esp. 4.) So the pope and the bishops of the world when united cannot fall into error in their pronouncements. The Pope alone, too, the successor of him upon whom the Church is built as upon a rock, must be infallible. This was held an indubitable truth until the fourteenth century, when it became obscured in wide circles. The Council of the Vatican, whose infallibility cannot of course be doubted, in 1870, declared this doctrine a dogma of the Church, which must be believed by all Catholics.

(2) **Nature.** Infallibility does not mean that the pope or a General Council receives any revelation from God. The "Assistance of the Holy Ghost" promised to the Church acts as a special divine Providence which will prevent the passing of any decree not in harmony with the doctrine entrusted by Christ to His Apostles. In extreme cases, so to speak, God would let a pope die, if this were the only means to prevent him from issuing an incorrect verdict. Ordinarily God will direct the mind of the pope, or of the bishops assembled in a General Council, in such a way that the utterances which are finally promulgated to the Church will be without error. If the pope alone is to issue a decision, able advisers will be consulted. But even if the Holy Father consults nobody, this will not alter the character of his final decision. Nor does it make any difference whether or not the reasons for the verdict are given. It is neither the reasons, nor the learning of advisers, but the sole fact that the decree comes from the Vicar of Christ, which makes it infallible.

(3) **Extent.** It is not necessary here to dwell upon the fact that the infallibility of the Church does not extend to mathematics or the sciences or anything which has no direct or indirect bearing upon the business of our salvation. Nor does it prevent the pope from committing sins (the pope like every good Catholic goes to confession) or from making mistakes in

secular matters as in politics or economy. As a fact, indeed, the record of the popes in secular matters is a brilliant history of unselfish endeavors for the promotion of the supernatural and natural welfare of mankind. The pope is infallible only when he speaks *ex cathedra*, that is, as the Supreme Head of the entire Church and with the intention of obliging all the faithful to abide by his decision. In an address to pilgrims, or when speaking to the whole Church but without that intention of binding every Christian in conscience, his utterances, though always momentous are not infallible. They must be received, however, with due reverence, because even when not using his authority as infallible teacher, the Holy Father remains the head of the Church and the Shepherd of Christ's flock. Nor can the Sovereign Pontiff "delegate" his infallibility to anyone, except in so far as in the case of General Councils all the assembled bishops as a body participate in it.

(4) We commonly say that the pope is **infallible in matters of Faith and Morals**. In reality there is no difference between the two. The indissolubility of Marriage, for instance, is often classed among the matters of Moral; but it is simply part of the teaching of Christ concerning the Sacrament of Matrimony. We need hardly mention, that if the Holy Father has the power to state infallibly what doctrines have been taught by the Divine Founder of the Church, he can with equal infallibility **point out errors** against those doctrines, that is, he can condemn heresies. A "definition" of a dogma does not mean that a doctrine never believed in is now presented to the faithful to be held as true; no, a "definition" is the official statement, that the doctrine in question did belong to the "Deposit of Faith," that is to those tenets which Christ entrusted to His Apostles.

(5) Christ gave to His Church the commission to "teach all men whatsoever I have commanded you." Hence utterances coming from the Supreme Shepherd of Christ's flock, which state that certain acts are pleasing or not pleasing to God, must likewise be infallible. There can, therefore, be nothing erroneous, nothing displeasing to God, above all in the *general laws of the Church*, nor in the *Constitutions of re-*

ligious Orders solemnly approved by the Church and recommended to the faithful. Nor can the Church err in the *Canonization of Saints* (see *Saints* 4), by which she declares it to be an act of genuine piety if veneration is shown to certain persons. Nor can there be any incorrectness in the *official prayers and devotions prescribed to the whole Church*. Hence the Missals on our altars, the Breviaries of our priests, the Pontificals for our bishops, and all books similarly approved and promulgated by the Apostolic See for official use can contain no trace of dogmatic or moral error. Finally, *if the Church condemns any kind of publication with the express declaration that it is stained by heresy*, no Catholic may any longer maintain that it is not. However, the mere insertion of the work into the Index of Forbidden Books does not necessarily stamp a book as heretical. Books may be forbidden for other reasons, for instance, because they grossly violate charity; besides the simple prohibition of books does not ordinarily proceed from the Supreme Head of the Church, but from a subordinate commission of cardinals.

INITIATIVE. (1) (From the Latin, *Initium*, "beginning.") The laws of our states are made by the members of our State Legislatures, whom we elect to act in our names. But the constitutions of several states provide also an extraordinary method of enacting laws, the **Initiative**. Under this system the people themselves may propose a law, or even a constitutional amendment, and pass it by their own vote without the Legislature having anything to do with it. There is, however, great variety in the application of this principle. The Initiative of the State of Ohio, designed only for the insertion of amendments into the constitution, may serve as an instance. Its main features are the following.

(2) A petition that a certain amendment be put up to the vote of the people is filed with the Secretary of State. It must appear to have been signed by at least ten per cent of the voters, and among the signatures at least half the counties of the state must be represented, each with at least five per cent of its voters. Thereupon the Secretary of State will cause the proposed amendment to be published, so that the voters may

know what they will be expected to decide upon at the next election. If the majority of the votes cast on it is affirmative, it will be valid, and will be part of the constitution thirty days after the election.

Ohio has no full Initiative for the passing of laws. But the people can propose a law to the legislature for action thereon. For this a petition signed by three per cent of the voters is necessary. There are specified rules for a Referendum (see *Referendum*), whether the Legislature passes the law so proposed, or passes it in an amended form, or rejects it, or does not act on it at all.

In some other states the people may both propose a new law and vote on it without any action of the Legislature. The percentage of voters required; the time limit for presenting the petition; and other particulars vary greatly in these states.

(3) The Initiative has to do with laws to be enacted, with bills never proposed in the legislature of the state. The Referendum concerns laws already passed, or at least in some way acted upon, by the ordinary law-making agencies. Both measures are aptly comprised under the head of *Direct Legislation* (see *Representative Government*, 1, 2, 4). Ultimately, indeed, the people make all the laws. But in the ordinary course they make them indirectly, that is, through representatives chosen for this purpose; while by the Initiative and the Referendum the people exercise a direct influence upon the framing of the laws.

(4) Both Initiative and Referendum are **extraordinary procedures**, and must remain so, unless we want the activity of our Legislatures to be a farce. If both are to be attended with satisfactory results, they must only be used when the matter of the law in question is of such a character that the people at large be able to appreciate the reasons for and against it. This some think is rarely, if ever, the case. We, the common citizens, distracted as we are by our various avocations, have neither the leisure nor the information which would be necessary to bestow upon a proposed measure the consideration it needs, and to weigh all its probable effects so as to enable our-

selves to vote on it intelligently. It is precisely for the purpose of having our laws well examined and discussed and all their bearings thoroughly studied, that we elect our representatives and pay them their salaries. As a matter of fact, party politics are not rendered impossible by the introduction of either Initiative or Referendum.

(5) Only in very small communities with simple conditions and a limited public life may Direct Legislation be attended by desirable results. Thus in several of the small Swiss Cantons there is no Legislature, but legislation is carried on exclusively by the people themselves in their popular assemblies, the "Landsgemeinden."

INQUISITION. (Although this subject is treated in Betten and Kaufmann's *Modern World*, it has been inserted here, contrary to the original intention, because some of those readers who desire to know the Catholic view of the Inquisition may not be able to consult the *Modern World*.)

(1) **Power of the Church.** Faith is a reality. Its teachings are not fairy tales but facts. The Church is the divinely-appointed guardian of these revealed truths. She is not merely an advisory board, whose findings one may or may not follow. She is endowed with a real and supreme power to teach and to rule. She can and must demand submission to her decisions. But this power would be futile, were it not accompanied by the power to enforce obedience and to punish those who refuse to abide by her decisions. She has the right to inflict upon transgressors spiritual penalties, the greatest of which is excommunication, or works of penance, as fasting, pilgrimages, etc. The employment of bodily chastisements may be suggested or positively forbidden by circumstances.

(2) **Origin of the Inquisition.** The heresies that made their appearance about the year 1000 evinced a very vicious character. They threatened not only religion but the very existence of the whole social and political order. *The Albigenses*, for instance, denied the sacraments and the entire ecclesiastical hierarchy, and the power of the state to punish crimes. There were two classes of them, the *perfect* and the *believers*. The

perfect were forbidden to marry or to eat meat and any animal products, and were obliged to observe rigorous fasts. The believers had only two duties, namely, the firm will to join the perfect some time before their death, and the performance of certain acts of reverence when meeting one of the perfect. Whatever vices they indulged in would be forgiven upon their entering the ranks of the perfect. This transition was brought about by a ceremony called *consolamentum*, which they imagined gave them absolute certainty of their eternal salvation, provided they fulfilled the duties of the perfect. Should they however, after receiving the *consolamentum*, commit a grievous fault, they were irretrievably lost, because the *consolamentum* could not be repeated. To prevent a relapse their friends might resort to the simple means of killing them. Such cases were not at all rare. It is easy to see to what relaxation of morals, to what excesses such a doctrine was bound to lead, and how the human race would have fared at the hands of the Albigenses. The judgment of Pope Innocent III, who declared the Albigenses worse than Mohammedans, is none too severe.

Public Opinion, in those times, pronounced strongly against all heretics. As early as 1100 notorious heretics were burned at the stake by the enraged populace in several places.

(3) Of course the bishops were bound to take up the prosecution of heretics. But it became evident that a more solemn procedure was desirable to stem the tide of the evil. **Thus was created a special tribunal, the Papal, or Roman Inquisition.** Its officers received their power directly from the Sovereign Pontiff, though the rights and duties of the bishops were by no means curtailed. The special features of its methods were fixed by a set of laws passed jointly by Pope Lucius III and Emperor Frederick Barbarossa in 1148. By 1230 it had received its final shape. It would be a serious error to suppose that this institution was foisted by pope and emperor upon an unwilling population. On the contrary, the people wanted something like the Inquisition. To them the idea that heretics should be allowed freely to threaten the purity and unity of Faith was a horrible thought, and, as remarked above, when they believed that the proper authorities did not act, they took matters into

their own hands and "lynched" real or imaginary heretics. The desire to prevent such lawless occurrences was one of the circumstances which led to the establishment of the Inquisition.

(4) The Inquisition was a **system of ecclesiastical courts**, established for the purpose of trying and punishing heresy. Its power did not extend to those who were not baptized and did not claim to have been baptized, nor to those who though perhaps validly baptized had not been brought up as Catholics. (See *Schism and Heresy* 2.) Its aim was not to make Christians out of pagans, but to suppress un-Christian doctrines among the children of the Church. Besides heresy it also tried some other transgressions which had a relation to Faith. The courts of the Inquisition had no fixed seats but travelled from place to place as the presence of heretics seemed to require.

(5) In spite of some differences the Inquisition resembled rather the criminal courts of our times than those of its own age. In the latter there were still in use the various ordeals, that is, the guilt or innocence of the defendant was determined by making him plunge his arm into boiling water and observing how the terrible wound would heal, or by throwing him with his hands and feet bound into a river to see if he would float or sink. There was no such thing in the proceedings of the Inquisitorial courts. The judges endeavored to find out the truth by hearing witnesses.

When the Inquisition opened its session, it first proclaimed a time of grace, during which anybody who thought himself guilty of heresy might come forward and be his own accuser. If the judge saw that his self-accusation did not proceed from scruples or fear, but really indicated a fault, the person was given some penance and dismissed with wholesome admonitions, provided he promised sincerely to be more careful in future. After the time of grace had elapsed, denunciations were accepted, and the persons suspected were summoned. If they obeyed the summons, they ran little risk of severe punishment. If they did not appear they were arrested. Meanwhile witnesses were heard and evidence sought for or

against the defendant. The court, however, always tried to convert the accused man. If he confessed his guilt and promised amendment, minor penalties were inflicted. If his recantation did not seem to be undoubtedly sincere, he might be kept in custody for some time. But imprisonment thus imposed was looked upon less as a punishment than as a means of safeguarding him against evil influence or keeping him from doing harm.

(6) In case the accused person obstinately refused to recant, or afterwards relapsed, the Inquisition declared him guilty of heresy and *surrendered him to the secular authority* to be dealt with according to secular laws. The state, too, considered heresy as a crime, on the same level with high-treason, because it undermined the foundations of a Christian commonwealth. This attitude is especially striking in the case of such rulers as Emperor Frederick Barbarossa, or the unfortunate Frederick II, neither of whom showed overmuch zeal in respecting the rights of the Church, while they positively desired severe proceedings against heretics. The penalty fixed by the legislation of all Christian states upon heresy was **death by fire**. The judges of the Inquisition never pronounced this penalty themselves.

(7) The Roman or Papal Inquisition was of course intended to operate in all countries, where it was desirable. But as a matter of fact it was never extended to all states of Europe. It was chiefly active in Italy and in the South of France, where the Albigensian danger threatened more than elsewhere. The prosecution of the Lollards in England and, so far as it went, of the Hussites in Bohemia was carried on by the episcopal authorities in coöperation with the secular courts. In the trial of John Hus at Constance, the Council acted as court.

(8) **The Spanish Inquisition.** Originally the Roman Inquisition operated in Spain also. But that country had religious problems of its own. Moors and Jews in large numbers submitted to the formalities of baptism merely in order to gain admission to the royal court and appointment to secular and even ecclesiastical offices. Thus they endangered both the religion and the nationality of the country. After the Spanish

kingdoms had been united by the marriage of Ferdinand and Isabella, peculiar circumstances served to accentuate these dangers. Hence Ferdinand and Isabella petitioned the pope for a separate Inquisition, which was established in the latter half of the fifteenth century. Thus originated the *Spanish Inquisition*, an institution unique in character and organization. It consisted of several tribunals which were permanently located in certain cities. At the head of the whole stood the Grand Inquisitor, who was himself appointed by the pope with the consent of the king, and who in turn appointed all the other officers with the government's approval. There was consequently a strong influence of the state upon the personnel of the Spanish Inquisition, and even upon its activity. Thus it is that abuses, foreign to no human institution, were much more frequent in Spain than in other countries. — Portugal, too, obtained its own Inquisition which was modelled upon that of Spain.

(9) **Character of the Inquisition.** It is evident that something like the Inquisition has always existed in the Church and is simply a necessity, unless she is to neglect her duty of preserving unchanged the teachings entrusted to her by Christ. In fact, every "religion" must, by some individual officer, or committee, or at least by the general watchfulness of its members guard the body of doctrines to which it has decided to adhere. And as soon as an actual charge of violating these doctrines turns up, there will be an investigation; the transactions will of themselves assume the character of a judicial trial; in other words, there will be an "inquisition." There must be some penalty, too, or the whole procedure will remain an empty farce. It is, therefore, only natural that this feature of the activity of the Church, the prosecution of heresy, should have in the course of time been handed over to a special class of officers and formed into a regular "Tribunal of Faith."

(10) The peculiar form, however, which this tribunal took is greatly due to the nature of the times. It was possible only where the principle of Union of Church and State was recognized; and had not the character of the heresies of the period been so extremely dangerous to the common weal as well as to religion, it

is quite possible that the prosecution of heresies would have resulted in a different organization. But "the political and social development of the Christian world," says a non-Catholic historian, "led with almost automatic precision to the establishment of the Inquisition." Some items of its procedure are indeed apt to excite surprise, not to say indignation, if looked at with the eyes of the twentieth century. To appreciate them correctly we must gauge them not by our own views but by the conditions and the spirit of the Middle Ages.

(11) **The principal objections** against the methods of the Inquisition are these:

(a) *The accused never found out the names of those who either had reported them or had given evidence against them.* But those who prescribed this method knew very well that it would seem incongruous. They deemed it necessary to take away all risk from such as might feel bound to furnish information, and to safeguard them against the vindictiveness of the accused. The latter often were influential men and well able to wreak vengeance on their enemies. Even in the case of condemnation and execution their mighty friends were liable to do the same. To give some security to the defendant, he was allowed to mention his personal enemies, who were then excluded from the witness stand. (In time of war some governments still follow the method of the Inquisition, by refusing to let persons suspected of conspiring with the enemy know who those are that reported them.)

(b) *The use of the rack* for the purpose of extorting confessions was taken from the Roman law. The people of the time did not look upon it as shocking. It was applied in secular courts without the stringent regulations with which the Inquisition limited its use. In the secular courts such restrictions, for the most part, did not exist. The Inquisition, moreover, did not inflict torture as punishment, while the criminal judges of the various states not only employed it to extract confessions but also as a separate penalty additional to a painful death.

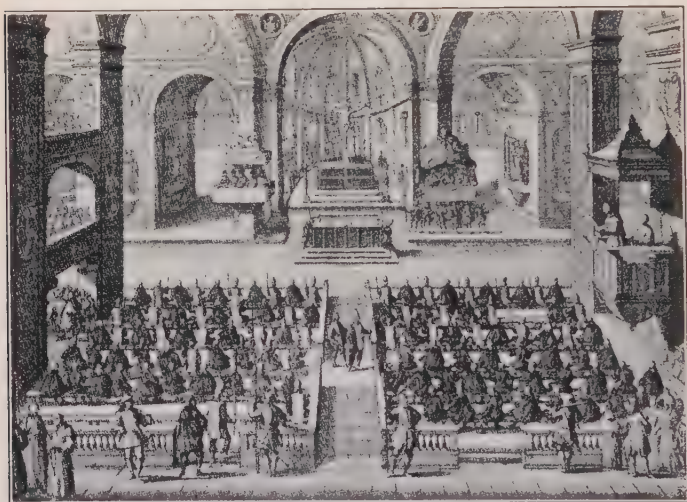
(c) *The Prisons of the Inquisition* were as a rule much better, and probably never so bad, as were the dens in which secular potentates detained their criminals or even political prisoners.

(d) *As to the death penalty* we should remember that the secular courts of the time inflicted death much more readily than is done in our days. As late as 1800 the English Penal Code threatened death even for the stealing of a woman's handkerchief. A citizen of the City of Constance relates with pride that during the four years of the Council of Constance (1414-1418) the magistrates succeeded admirably in preserving order, though the number of executions was ONLY twenty-four in the four years — in a population of perhaps six thousand inhabitants. This shows that we must not be surprised if death was the punishment for one of the greatest crimes the people knew of. The death by fire, moreover, cannot compare with the butchery which in England was the regular punishment for high-treason, and later for the profession of the Catholic Faith; nor with the elaborate cruelty so often displayed in the punishment of crime in all the countries of Europe.

(e) *The number of executions* is not by far so great as it is sometimes represented. The exact number will probably never become known. But we have the authentic records of the sessions of the Inquisition, at Pamiers, France, of 1318-1324. During those six years, twenty-four persons were convicted of obstinate heresy, but only five were actually surrendered to the "secular arm." In Toulouse, the worst hotbed of Albigensianism, forty-two were surrendered out of nine hundred and thirty, which is one out of twenty-two, between the years 1308-1325. In Spain, where the universality of the danger naturally exacted more numerous victims, there were probably about 4000 executions during the three hundred and forty years of the Spanish Inquisition. At any rate, instead of an Inquisition Northern France had its eight Huguenot Wars which terribly devastated that fair country and cost the lives of tens of thousands; and Germany had its Thirty Years' War, which reduced its population to less than one half.

(12) Some of **the abuses** connected with the Inquisition have already been mentioned. Individual judges would circumvent the restrictions of the application of torture and proceeded in a manner which even in those days appeared outrageous; or they disregarded the regulations concerning the treatment of

the prisoners. The Spanish Inquisition in particular, as remarked above, made itself guilty of abuses. Lower officials, and judges themselves, became the tools of powerful parties or of an avaricious government, to bring about the condemnation of innocent persons. Once Pope Leo X excommunicated the whole tribunal of Toledo (Spain) and ordered the witnesses to be tried for perjury. Be it stated on this occasion, that the popes repeatedly censured inquisitors for excessive



AN AUTO-DA-FÉ, as celebrated at Goa, the capital of the Portuguese colony in India. (From *Illustrierte Weltgeschichte*.)

cruelty, but never for excessive mildness. Sometimes the Spanish government intercepted appeals to Rome. The clause which assigned the entire property of the convicted heretic to the public treasury more than once occasioned the unjust condemnation of wealthy persons.

(13) The promulgation of the sentences of the Inquisition took place in a solemn public act, called **Auto-Da-Fe** (Act of Faith) in Spain, and **Sermo** outside of Spain. Happily the time is passed when serious historians told their readers how on these

occasions hundreds of persons were tortured or burned at the stake. The Auto-Da-Fe was held in some large church or on a public square. There was first an earnest address on the greatness and necessity of Faith, at the conclusion of which the whole audience solemnly professed its adherence to the Catholic creed. Then followed successively the public liberation of such as had been falsely accused; the promulgation of those sentenced to minor penalties (fasting, wearing of a special garb for a limited time, internment in certain houses which might be those of the penitents themselves, imprisonment); and finally the publication of the names of those who obstinately persevered in their heresy, and who consequently were remanded to the secular authority. No torturing, much less burning, was connected with the solemnity. With its stern impressiveness and a severity which appeared tempered by charity, the Auto-Da-Fe could not but leave a wholesome effect upon the minds of all those who attended it.

(14) Notwithstanding all its shortcomings, of which no human institution is free, the Inquisition has done immeasurable good to the Church and to mankind. An anti-Christian historian cannot help admitting that had the Albigensian heresy become dominant, nay had it been allowed to exist on equal footing with Catholicity, its influence could not have failed to prove disastrous. It is certainly remarkable that in the regions where the Inquisition operated vigorously there was no general defection from the Church in the time of the Protestant Revolution. **Taken as a whole the Inquisition does not stand for judicial arbitrariness but for the reform of crying evils in the contemporaneous methods of administering justice.** Most of the details of the mode of procedure of this much maligned tribunal are found in the practice of the secular courts of to-day, and the points of difference are accounted for by the difference in the spirit of the times, and by the peculiar purpose of the Inquisition. Unfortunately, however, we find sometimes even now the word of a French (non-Catholic) historian verified: "the Inquisition is the scarecrow of unthinking people."

NOTE. In our days the duties of the Inquisition are taken care of by the "Congregation" of the HOLY OFFICE — Congregation being the

name of the several committees of cardinals each of which looks after a certain kind of business. The Holy Office depends entirely upon the voluntary obedience and religious conscientiousness of those whose doctrine it may have to investigate.

MARTYRS — CONFESSORS. (1) The term **martyr** in the official language of the Church denotes a person who when given the choice between death and denial of the Faith voluntarily chooses death. Martyrdom excludes resistance. Those who fell in the Crusades were no martyrs, though their death certainly was very similar to martyrdom. A person is a Martyr, too, if death is brought on not by a formal execution but by great and prolonged sufferings in prison or exile. The word Martyr (Greek) means a witness; those who underwent death for their Faith, thereby bore witness to the truth of the Christian religion. Martyrdom has the effect of remitting completely all sins, original sin included. The souls of martyrs do not go to Purgatory but straight to Heaven.

(2) During the first centuries of Christianity those Christians who had suffered much for the sake of Christ, but without dying in consequence of torture or ill treatment were called **Confessors**, because they had “confessed” the Son of God. Gradually this word came to denote all those Saints who did not shed their blood for their Faith. In the present ecclesiastical language all those Saints (of the male sex) are called Confessors who are not martyrs. In this meaning the word has nothing to do with the Sacrament of Penance.

MILAN DECREE OF A.D. 313. (1) After the battle of the Milvian Bridge, A.D. 312, in which the imperial usurper Maxentius lost his life, Constantine the Great and Licinius remained the sole emperors of the Roman Empire, Constantine ruling the West, and Licinius the East. In the following year, 313, both emperors jointly issued the **Decree of Milan**, by which they gave full religious liberty to the Christians. *More than any other document emanating from secular authority has this Decree “changed the face of the earth.”* Constantine was the prime mover. Licinius, though at that time not unfriendly to the

Christians, probably gave his consent primarily in deference to his mighty co-emperor. Licinius always remained a pagan.



CONSTANTINE THE GREAT AND HIS FAMILY. Picture of the fourth century, cut into an onyx gem. (From Widmann, Fischer, und Felten: *Illustrierte Weltgeschichte*.)

Later on he began to disregard the Milan Decree in the administration of his own provinces, and finally started again a persecution of the Christians. This and various other causes led to war between the two rulers, which ended in a complete victory for Constantine the Great.

(2) To understand the Milan Decree fully, it is necessary to know something of its antecedents. After the death of the arch-persecutor Diocletian, the

persecution of the Christians was continued by the several emperors who succeeded him in the rule of parts of the empire. The fiercest among them was Galerius, while Constantine showed little zeal as persecutor. (See *A. W.*, §§663, 664, 672, 673).

(3) But in A.D. 311 *Galerius*, driven to despair by the pains of a horrible disease, of which he was soon to die, issued an *Edict of Toleration*, which permitted the Christians to practice their religion. But this Edict did not restore any confiscated property, and, worse than this, it did not assure to the Christians the use of the common rights of Roman citizens. The clause "provided they do nothing contrary to good order," was liable to very unfavorable interpretations. And the announcement that more detailed directions would be sent to the magistrates could but rouse new misgivings. This Edict had been published also in the names of Constantine and Licinius. Both, too, must have sent out the detailed directions spoken of in the document, though we have no means to ascertain what they were, and whether they were identical in the realms of all the emperors.

By the Decree of Milan these two emperors expressly and unequivocally withdrew and cancelled all the restrictions on religious liberty, which either might be deduced from Galerius' Edict itself or were contained in the special instructions and communications dispatched to the magistrates.

(4) **The Decree of Milan had two distinct parts.** By the **FIRST PART** the emperors made Christianity another state religion, by declaring that those who professed it should no longer be subject to any loss of civic rights or privileges, nor to any sort of political disability. Henceforth the followers of Jesus Christ could no longer be molested on account of their Creed. They now could plead in the courts, and could accept state offices without being obliged to perform the pagan ceremonies connected with them. In short they now fully possessed all the privileges of Roman citizens. On the other hand, the emperors were careful to emphasize strongly and repeatedly, that they did not in any way think of curtailing the religious liberty and rights of the pagans, who still made up, perhaps, nine tenths of the population. Seeing the sentiments of hatred and supreme contempt with which the pagans looked upon the Christians, this Edict must have caused utter surprise and consternation among the adorers of the old Roman gods, while no doubt to the despised, persecuted, and hunted Christians it must have seemed in the beginning "too good to be true."

(5) The Decree expressed clearly and consistently the **unity of the Supreme Being**. This certainly was a blow to the current polytheistic ideas of paganism. It was, however, not entirely an innovation, since the neo-Pythagoreans and the neo-Platonists had already attempted to consolidate the cult of the many gods and goddesses into something like a crude monotheistic system. But farther than the unity of the Godhead the authors of the Decree do not proceed. They do not declare the God of the Christians the One True God, and they prefer to use such an indefinite term as Deity. They expressly leave it to the individual to decide for himself, "what Deity there is on the heavenly throne." Nor does either of the emperors profess himself a Christian. Licinius, of course,

could not. As to Constantine, it seems that although he recognized the favors he had received from the God of the Christians, and realized the unquestionable superiority of the religion of Jesus Christ, he did not yet see his duty to embrace that religion.

(6) While Part One of the Decree secured to the Christians religious liberty and civic rights, PART TWO did away with one of the worst consequences of the persecutions. Although the great period of church building was yet to come, many Christian temples had been erected during the time of peace which preceded the persecution of Diocletian. This emperor had ordered the churches to be destroyed, or confiscated, or put to other uses. Many had passed into private hands. **All these churches without any exception were now to be restored to the Christian communities**, no matter how often they might have changed hands. With the churches themselves was to go all other property once held by Christian communities. The present owners were told to apply to the imperial treasury, if they desired indemnification. The amount which they might expect was not specified. But this was hardly possible. Nor was it necessary, because the treasury officers, in whose hands practically lay the settlement of such cases, all being pagans, were certainly inclined to allow rather too much than too little.

(7) It does not appear from the Decree whether churches which had been destroyed were to be rebuilt at public expense. But considering the later zeal of Constantine in raising Christian temples we can hardly doubt that he had made provision for the rebuilding of churches by other enactments of which we have no definite knowledge. Nor can we doubt that church property which might still be under the control of the fiscus was now returned to the Christian congregations. This at any rate was a lesser burden for the imperial exchequer than the redemption of those possessions which had passed into private ownership. But outside of these two points the Decree is very definite, leaving absolutely no loophole. Nor can the firm determination of the emperors to see their Edict carried into execution be in any way questioned.

(8) The imperial order to restore the alienated church property had for the Christians another consequence of far-reaching importance, in that it **recognized the several ecclesiastical units as corporations with the right of holding property.**

(9) But while insisting in strong terms upon the restitution of church property the Decree states unmistakably, that private property lost by Christians in consequence of the persecutions does not come under this head. Confiscation of property was one of the most dreadful penalties inflicted on faithful Christians, and Constantine knew very well that the estates and movables thus unjustly taken from their rightful owners amounted to immense values. If he did not order their restitution, he must have had good reasons. Maybe it was the opposition of Licinius that prevailed on him. Possibly, too, both emperors were convinced that such a restitution would cause great disturbance in the civic body, and that the evil thus brought upon the state at large would be much greater than the benefit accruing to a number of individual Christians.

(10) The Milan Decree was in the course of time followed by other laws calculated to remove obstacles which stood in the way of a wholesome development of the Church. Constantine exempted the clergy from the duty of accepting municipal offices, and from the taxes imposed by Roman Law upon unmarried persons. He enjoined the sanctification of the Sunday, and gave expressly to the churches the right of acquiring property by testament. He provided for military chaplains; each legion was to have a certain number of clerics and a large tent to serve as church in the camp. He promulgated laws for the protection of women, children, and slaves, though in these points he did not venture to go so far as the moral law of the Church demands. In A.D. 321 he indeed ordered the restitution of confiscated private property of individual Christians. (Sozomenos, *Ecclesiastical History*, Book I, Chapter 8.) But this decree may have been limited to losses suffered during the persecution of Licinius, or may have referred to some particular provinces.

For the Latin text of the Milan Decree as given by Lactantius see C. Kirch, S.J.: *Enchiridion Fontium Historiae*

Ecclesiasticae, Nos. 352, 353. This text is translated in *Catholic Historical Review*, Vol. II, p. 192-194. The same Decree as preserved by Eusebius is found in the translation of Eusebius' *Ecclesiastical History* (Book X, Chapter 5).

NOBILITY. (1) By nobility is understood a certain part of the population, considered to be of a higher rank, and separated by a hard and fast line from the lower, working, or civilian classes. In the beginning, say about the year A.D. 900 or so, the "noblemen" were simply the professional warriors, who made up the principal part of a ruler's army, and who, unfortunately, often fought out their own quarrels in private wars, much to the injury of the rest of the people. Anyone who could afford keeping a war horse, buying armor, and giving the best part of his time to military life was a noble. (See *M. W.*, §§122-124.) But nobility soon became hereditary and exclusive. Nobody could become a member of this privileged class, unless he was born into it, or, by way of exception, "knighted" by the sovereign ruler. The noblemen held all posts of importance in the state and were a kind of rulers themselves. In the course of time an elaborate system of titles was developed, each denoting a certain rank above or below others. The great political prerogatives were lost by and by, but the social distinction enjoyed by the nobility remains to a large degree down to our own days.

(2) Although nobility is not necessarily opposed to some republican form of government, its real home is the monarchical state. The monarch is its natural head, and from him the various degrees go downward to the lowest rung of the ladder.

(3) **Titles of Nobility in England.** The following list is sufficiently accurate: *King, Duke, Marquis, Earl, Viscount, Baron, Baronet, Knight*. There is this difference between the English nobility and that on the continent of Europe, that in England upon the death of a nobleman only the eldest son succeeds to the title and to whatever privileges still survive, for instance to the right of sitting in the House of Lords, while the other sons sink into what is called the *Gentry*, which consists of "Gentlemen" and "Gentlewomen." At present this

Gentry differs in no noticeable manner from the rest of the people, except that a member of the Gentry may have the good luck of succeeding some Earl or other nobleman of their relationship, in case, namely, that there is no nearer heir. On the continent all the children of noblemen, as in olden days, are noblemen, though only the eldest of the family will be heir to the bulk of the property. Hence there has always been on the continent a large number of noblemen with little or no property.

(4) **Germany** in the course of the late War has become a republic. But the former titles, though shorn of political prestige, have mostly remained, and some knowledge of them is useful to understand historical works. A difference must be made between the (former) actual rulers of the little states and the non-sovereign nobility, which forms a kind of higher class within the territories of the rulers. The rulers rank in this way: (*Emperor*) *King*, *Grand-Duke*, *Duke*, *Prince*. To these must be added, for medieval times, *Electors*, *Margraves*, *Landgraves*, the *Count Palatine*, and several others of less importance. (See *M. W.*, §§308, 311; and *A. W.*, §779, note 1.) Of the titles of the non-ruling nobility the following occur the most frequently: *Duke*, *Count*, *Baron* (or *Freiherr*), *Knight*. There was a time when some Counts, Barons, and Knights enjoyed the same degree of independence as the sovereign Princes.

The degrees of the Nobility of other countries of the continent can be sufficiently understood by comparing them with those of England and Germany.

(5) The word *Prince* originally denotes a ruler of minor rank. (Compare the origin of the title of "Prince of Wales," *M. W.*, §180.) But during the last several centuries all the children of kings have also been called princes and princesses. Moreover, the title has often been bestowed as a mere term of nobility ranking in some countries above, in others below that of "Duke," as, "Prince Potemkin." Finally it is commonly used as an equivalent to rulers in general, as, the "Princes of Europe." (In Germany, where the title of Prince probably occurs the most frequently, it is replaced by two words the

meaning of which is more definite.) *Arch-Duke* is a title employed exclusively in the Hapsburg family, and during the last two hundred years only for persons not actually ruling.

(6) On the continent noble families might become *divided into several branches*. To distinguish these commonly the name of the place — country, city, or castle — was combined with the family name by a hyphen. If however the new line thus established acquired a much more important possession and position than the original one, the new name simply supplanted the common family name. Both ways are exemplified in the case of a family, which has been much in the lime-light of history. The family of the Hohenzollerns originally possessed a very small principality in the South of Germany, which was called after their name. About the year 1200 a side line branched off, that of the “Burgraves” of Nürnberg, which two hundred years later, in 1417, obtained the possessions and dignity of Electors of Brandenburg, with Berlin as residence. This branch was in the language of the day no longer referred to as Hohenzollern but was styled Brandenburg after its new possessions. For some time there existed side lines of the Brandenburg family, called Brandenburg-Kulmbach, Brandenburg-Anspach, etc. (The Electors of Brandenburg are the ancestors of the later Kings of Prussia.) Meanwhile the original line continued ruling its little principality of Hohenzollern. This branch (which always remained Catholic) became divided into Hohenzollern-Hechingen and Hohenzollern-Sigmaringen, Hechingen and Sigmaringen being the places where the heads of the two branches resided. (In 1849 both branches ceded their principalities to Prussia. The Princes of Hohenzollern-Sigmaringen are the ancestors of the Kings of Rumania.)

ORIENT AND OCCIDENT. (1) These terms, meaning *East and West*, are always understood from the standpoint of the European, never from that of the American. For the European, Asia is the Orient, the East, while he himself is in the Occident, the West. When used in Ancient History, however, the term of Orient includes only those parts of Asia,

which were known to the Ancients. Hence we speak of the ancient history of Asia Minor, Syria, Palestine, Babylonia, etc., as *Oriental History*. With the history of these countries is closely interwoven that of Egypt, a land which in the most ancient times was looked upon as belonging to Asia. See *Africa*.

(2) The Black Sea, Bosphorus, Hellespont, and Aegean Sea formed the boundary between the Orient and Occident. But in the beginning of the Middle Ages the dividing line was shifted towards west. This came about in consequence of the division of the vast Roman Empire into an eastern and western section. See *Greek Empire*. The people in the West grew accustomed to speaking of the entire Eastern Empire as the Orient, although it comprised the Balkan Peninsula. Hence, for the medieval man the Orient began practically at the Adriatic Sea. For him Constantinople was an Oriental city, and Greece an Oriental country. This usage is still at the bottom of the term, *Oriental Question*, the name for a problem of high politics, which has exercised the minds of European statesmen since the eighteenth century. It is the question, 'How can it be brought about that the Turkish Empire disappear without any of the great European Powers getting so large a portion of territory or influence as to endanger the "Balance of Power" in Europe?'

(3) The terms Orient and Oriental (Occident and Occidental were always less frequently used) have about them a certain indefiniteness. Thus Hungary, though situated east of the Adriatic, was never thought of as Oriental. Nor will present-day writers easily refer to Turkestan and Afghanistan as Oriental countries. China and Japan, however, and the whole Pacific coast of Asia are in our days called the *Far Orient*, or the *Far East*. There is also a *Far Eastern Question*, namely, 'To what extent may any of the Great Powers meddle in the affairs of these countries without gaining so large a share of territory or influence as to endanger the "Balance of Power" in the world?'

PALATINATE. (1) This word comes from the Latin *Palatium*, which originally was the name of one of the seven

hills on which Rome was built, but during the Empire became the designation for the imperial dwellings erected on that hill. Hence the words, *palace* and *palatial* in English, *palais* in French, *Palast* in modern German, *Pfalz* in ancient German, and *palatio* in Italian. — There was in each of the larger residences of the Carolingian rulers an official, called *Comes Palatinus*, Count Palatine, whose duty it was to look after the estates and revenues attached to that particular “palace,” and to act as the king’s representative in judicial matters.

(2) The Count Palatine of Charlemagne’s favorite residence, Aix-la-Chapelle, was the most prominent among these Counts Palatine and the head of what one might call the Supreme Court of the Empire. In consequence of the division of the Carolingian dominions this Count Palatine gradually lost most of his official importance. But the large territories, situated far away from Aix-la-Chapelle on both sides of the Middle Rhine, remained to his family and by and by changed into a feudal principality. They became quite a mighty fief under the rulers of Germany. In the course of centuries they were even considerably added to, so that by 1500 the *Count Palatine of the Rhine* (Pfalzgraf bei Rhein) was one of the most powerful among the German princes, and one of the seven Electors. The much coveted principality had passed at different times to different families. But by the above-mentioned date and thereafter it was firmly in the possession of the Wittelsbach family, another branch of which ruled in Bavaria.

(3) The Palatinate of that time chiefly consisted of the rich districts on both sides of the Middle Rhine with the cities of Heidelberg, Mannheim, Zweibrücken; and another district entirely separated from them and situated north of Bavaria and the Danube, which was called the *Upper Palatinate*.

(4) The Counts Palatine of the Rhine were among the first to embrace Protestantism, and they remained for a long time the fiercest opponents of the Church. In 1619 the Protestant nobles of Bohemia, who had rebelled against their Catholic king, elected Frederic V of the Palatinate king of that country, and thereby precipitated the outbreak of the Thirty Years’ War. Frederic’s venture proved an absolute failure. Ex-

pelled from both Bohemia and his hereditary state he lived a fugitive in foreign lands. (See Guggenberger, *History of the Christian Era*, Vol., II, §437 ff.) By the Peace of Westphalia in 1648 his son received back the Palatinate on the Rhine, while the Upper Palatinate went to Bavaria.

(5) King James I of England was Frederic's father-in-law. Frederic's second son, Ruprecht, fought bravely for the Stuart cause in the English civil war, while one of his daughters, Sophia, by marrying the elector of Hanover, brought the Stuart claims, such as they were, to the Welfic House of Hanover. In 1714 Sophia's son followed Queen Anne as King George I of England. See *M. W.*, §465 and §461, note.

(6) In 1717 the Bavarian branch of the Wittelsbach died out. In consequence the Counts Palatine on the Rhine, who, however, had meanwhile returned to the Catholic Faith, succeeded in Bavaria also, and are the ancestors of the later kings of that country.

(7) During the period of the wars of the French Revolution and Napoleon I, all the Palatine territory on the left bank of the Rhine belonged to France, while the sections on the right bank were distributed among several of the small German states. By the Congress of Vienna, 1815, Bavaria received back much of the Palatine lands on the left bank, which, rounded off by the addition of other districts, now form what is called the *Bavarian Palatinate*.

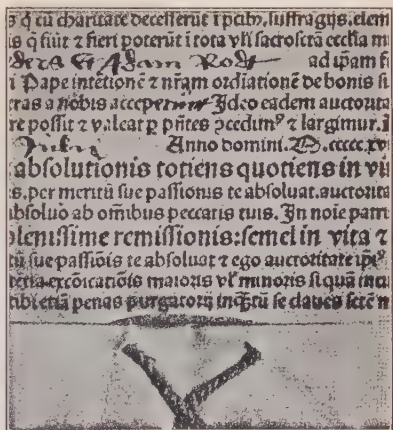
(8) There were for many centuries several more Counts Palatine in Germany, but their importance dwindled to mere titles. England, too, had its three *Counties Palatine*, which enjoyed a number of privileges. But the separate rights of one of them, Chester, have disappeared entirely, while those of Lancaster and Durham have been very considerably reduced.

PAPAL DOCUMENTS. (1) Some of the written papal utterances are called **Bulls**. This word comes from the Latin *bulia*, which signifies the lump of sealing wax or piece of lead or gold, in which in olden times the seal was impressed. In former centuries the seal was not placed on the paper or parchment

itself. A thread was passed through the document, the two ends of the thread were held together, the molten sealing wax or other material was dropped upon them, and then the seal was imprinted, commonly on both sides of the wax. This was the manner of attaching a seal to written declarations or statements of all kinds, no matter whether they were of a spiritual, or secular, of public or private nature. Lead served for the seals of more important documents, while for the most solemn and momentous, silver or gold was used. Soon usage transferred the designation of *bull*a from the seal to the document itself, which was then referred to as a waxen or leaden, or golden bull. (On the famous "Golden Bull" of Emperor Charles IV

see *M. W.*, §311.) But later on the name became restricted to papal documents exclusively. Since Leo XIII, however, the old method of attaching the papal seal is used only in the case of documents of extraordinary importance. Most of the bulls now issued bear the seal on the parchment itself in red sealing wax. — The original seal shows on the one side the heads of Sts. Peter and Paul; on the other the name of the reigning Pontiff. But when the seal is put on the document and can show only one design, the pope's name forms a legend around the heads of the Princes of the Apostles.

(2) Papal Documents of minor importance are styled **Briefs**, from the Latin word *breve*, short, though they are not necessarily shorter than the bulls. The seal of briefs is made with the



LOWER CENTRAL SECTION OF DOCUMENT showing how the seal was attached. Reduced. From an "Indulgence Certificate" of Archbishop Albrecht of Mainz. (*M. W.*, page 376.)

"Fisherman's Ring" and placed upon the parchment itself. See *Fisherman's Ring*.

(3) When some particular point of doctrine seems to call for an authoritative and detailed statement, the popes of our own times often issue documents styled **Encyclicals**, which are addressed to the bishops of the whole Church or of some particular country. But the pope may choose any other form of document for this purpose. The word Encyclical is composed of two Greek words, *en*, "in," "into" and *cyclos* (*kyklos*), "circle" (compare cycle). The word is framed on the supposition that one and the same copy of the document be sent from bishop to bishop, all around the "circle." Needless to say, this is not done in reality, copies being dispatched from Rome to every bishop directly.

(4) In some cases the pope dispenses with the customary formalities which attend the issuing of bulls or briefs, and on his own personal initiative publishes some manifesto which is called **Motu Proprio**. He has of course the full right to do so, and the force of such a Motu Proprio (and of every other papal document) is as great as the Holy Father wants it to be.

(5) All the papal documents are known and quoted by the first several words with which they happen to begin, as, the Bull *Clericis Laicos* (see *M. W.*, §§185, 327); or the "Golden Bull" *Gloriosae Dominae*, concerning the Sodalities of the Blessed Virgin, or the Encyclical *Rerum Novarum*, in which Pope Leo XIII unfolds the Catholic Program of Social Activity.

PATRIARCHS. This word, from the Greek *pater*, father, and *archo*, I rule, originally means something like "father-king," and all its derivative meanings somehow represent this idea. The term patriarchs is applied to the rulers of primitive tribes, who are the ancestors of all the tribesmen, or are at least supposed to be such. Their rule is carried on without written law, much in the manner in which a father rules his family.

With reference to sacred history the name is given above all to the three ancestors of the Hebrew race, *Abraham*, *Isaac*, and *Jacob*, but also to the most ancient sires of the human race, the so-called ante-diluvian patriarchs, and to all those who

received from God the promise that the Redeemer would be born from their descendants.

The word is also an **ecclesiastical title**, born by certain very high dignitaries. St. Peter had been the first Bishop of *Antioch* in Syria, and he had commissioned St. Mark to found the bishopric of *Alexandria* in Egypt. The bishops of these two sees, therefore came to be looked upon as superior in dignity and power to the other bishops and even the archbishops. They were called *Patriarchs*. For the West the successor of St. Peter in *Rome* was considered as Patriarch, besides being the head of the whole Church. Later on the Bishops of Jerusalem, and still later those of Constantinople were raised to the patriarchal dignity. In the course of time some of the smaller nations around the eastern end of the Mediterranean Sea received special Patriarchs as, the Maronites in Syria, and the Kopts in Egypt. The privileges of the Patriarchs, rather vague in the beginning, gradually became very clear and definite.

Many of these Patriarchs were drawn into the Eastern Schism (see *M. W.*, §235) and separated themselves from the unity of the Church, in particular from the Holy See. When parts of their flocks returned to the fold of the Catholic Church, these re-united sections sometimes received their own patriarchs, so that in some cases there are two patriarchs of the same nation, one united with the Church, the other schismatic.

In the West of Europe, where the position of the Bishop of Rome as Patriarch is no longer alluded to, several archbishops were given the title of Patriarchs, among whom are those of Venice and Lisbon. When meeting with other archbishops, they have the right of precedence, and in a General Council they rank with the other Patriarchs immediately after the cardinals. But they have little jurisdiction beyond that of archbishops. There are now in all fourteen Patriarchs in union with the Holy See.

PERSIA. (1) The ancient Persian Kingdom, which fought the famous three wars against the Greeks (see *A. W.*, §§71-78, 159 ff.) is often referred to as the **First Persia**, to distinguish it

from two other Persian realms which existed at later dates. Following are the periods of the duration of these three Persias.

First Persia B.C. 558-331.

Second Persia about A.D. 225-642.

Third Persia about A.D. 1500 to present time.

In B.C. 331 Alexander the Great put an end to the First Persia and made it his own empire, which, however, extended farther, both in the East and the West, than the Persian dominions had done.

(2) **Between the First and the Second Persia.** Persia Proper (called Persis by the Greeks), situated northeast of the Persian Gulf, was only a small province of the large territory over which the "Great Kings" had ruled. It was now part of Alexander's empire. Soon after the great conqueror's death his empire fell into several kingdoms. Persia proper belonged to that of the Seleucid rulers, who resided at Antioch in Syria (*A. W.*, §§287 ff.) and whose kingdom extended from the Mediterranean Sea to the Indus River. But they were unable to keep the provinces between the Euphrates and the Indus under their control. These wide lands at first broke up into several realms, but they soon appear united in the Kingdom of the Parthians, a fierce race of horsemen. The western part of the Seleucid Kingdom, Syria, was ultimately conquered by the Romans. Thus Parthians and Romans became neighbors, and each of these powers tried to enlarge its territory at the other's expense. (See *A. W.*, §§549, 604, 641.)

(3) **The Second Persia.** After being subject to the Parthians for centuries, the Persians found an able leader in *Sassan*. Under him they regained their independence, and thus began the *Second* or *Middle Persian Kingdom*. It incorporated most of the provinces of the former Parthian realm, from which it also inherited the enmity against Rome. (See *A. W.*, §§648, 678, 736.) The Sassanids furnished a long line of vigorous rulers. Previously Christianity had been gaining ground in the country, and during the first years of independent Persia there appears to have been a numerous hierarchy. But the kings adhered to the old Persian religion. King Sapur II, 340-379, kept up a

fierce persecution of the Christians, and it was long after his reign that some kind of ecclesiastical organization was restored. But perfect peace never returned. Unfortunately, disunion arose among the Christians, a number of them falling away to Nestorianism and antagonizing the Catholics in every way possible. — Meanwhile Mohammedanism had entered the field. The successors of the "Prophet" conquered Palestine, Syria, and Egypt. In 642 the Persian Kingdom succumbed to their attacks. (See *A. W.*, §771.)

(4) **Between the Second and the Third Kingdom.** Persia now belonged to the Caliphate of Bagdad. (See *A. W.*, §770.) The conquerors forced upon the population their Mohammedan religion. Thousands, however, preferred exile to Islam. To save their old Persian religion they emigrated to India, where to this day some 90,000 of their descendants, called Parsees, still adhere to that belief. But the power of the Caliphs began to weaken in turn. Turkish Sultans became the actual rulers. About the middle of the thirteenth century the invasion of the Mongols under Jenghis Khan swept away the last vestiges of the Caliphate. (See *M. W.*, §214.)

(5) **The Third Persia.** There followed several centuries of conquests and reconquests by various semi-barbarous powers, and out of this turmoil emerged, about 1500, *a third, the present, Persia* under a monarch who is styled Shah. But this Persia, practically Mohammedan, has ever been torn by internal dissensions and by foreign attacks. During the latter part of the nineteenth century it became the bone of contention between the two world powers of Russia and England. In consequence of the World War English influence grew supreme, although the Shah is still in name the monarch of Persia. Christianity which had disappeared during the Mohammedan rule and the subsequent convulsions, made several attempts to penetrate into the land. At the present time there are some 15,000 Catholics in Persia.

PETER THE HERMIT. It may surprise some to find that modern accounts of the Crusades assign a rather subordinate rôle to good Peter of Amiens, also called Peter the Hermit,

if indeed they mention him at all. The older books told us that he was the first to spread in the West the news of the horrible sufferings of the Christians in the Holy Places, that the Patriarch of Jerusalem commissioned him to inform the pope of these crying evils and to suggest the plan of a common military expedition of all the Christians of Europe for the recovery of the Holy Land. Upon his representations, it is said, Pope Urban II took up the idea, and called the memorable Council of Clermont, 18-28 of Nov., 1095, which marks the actual beginning of the crusading age. Peter, however, before the Council was opened, travelled through Italy and France and by his fiery speeches prepared the masses for the words and plans of Pope Urban II. So we formerly read in our books.

But during the last fifty years or so, Peter the Hermit has been the object of much study and research. The sources of the crusading age have been thoroughly investigated, and it has been found that the greater part of the good Hermit's renown rests upon no solid foundation. It is certainly most improbable, on the face of it, that the popes should have been in such a complete ignorance of the terrible conditions in the Orient, when for decades and longer pilgrims had returned from Palestine with the same sad tale of woe. The idea of an armed pilgrimage on a large scale was first broached by the great St. Gregory VII, the same who so valiantly fought for the liberty of the Church against Henry IV and other princes. "It is absolutely certain, that it was only after the Council of Clermont, that Peter the Hermit commenced to preach the Crusade." It seems sure, too, that, although he had made a pilgrimage to the Holy Land before this event, he had not reached Jerusalem. After the great Council, however, he was one of the most active and successful preachers of the Holy Wars. He went with one of the first crowds of eager Crusaders who left Europe, before the princes, the actual leaders of the enterprise, had finished their preparations; and when his band had perished in Asia Minor, he returned to Constantinople to join the regular expedition of the princes. During the siege of Antioch, when the condition of the Christian army became

desperate and seemed to be hopeless, he made an attempt to escape, but was brought back in disgrace. He recovered his prestige, however, to some extent, and with the Crusaders entered the City of Jerusalem. Later on he returned to France, and died as Prior of the Augustinian monastery of Neufmoustier, which he had founded. (See *Catholic Encyclopedia*, under *Peter the Hermit*.)

PETER, ST. (1) While all the Apostles were sent to preach the Gospel to all nations, and while all received the power to forgive sins in the name of God, words were spoken to St. Peter which gave to him a unique importance. "Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." (Matt. XVI, 17, 18.) The name *Peter* is the Greek rendering of the Aramaic word *Kephas*, which the Lord really used, and it means rock. Upon "this rock" then, which was Peter, Christ promised to build His Church, and the gates of hell were not to prevail against it precisely because it would rest upon this rock as foundation. As an edifice cannot have greater strength and durability than the ground upon which it stands, so whatever strength and firmness and indestructibility Christ's Church would possess was to be imparted to it by this Apostle. Divine Providence would use the position and activity of Peter as the means to preserve the Church, such as Christ had founded it, until the end of the world. St. Peter's own character, learning, and Faith were indeed utterly inadequate for so great a purpose. After all it was the Savior Himself who would strengthen and confirm the Church, though in so doing he was going to employ the instrumentality of the Prince of the Apostles.

(2) The night before His Passion, Christ said to Peter: "Simon, Simon, Satan hath desired to have you (Latin, *vos*, that is, all you Apostles) that he may sift you as wheat. But I have prayed for THEE that thy Faith fail not; and thou, being once converted, confirm thy brethren." (Luke XXII, 31, 32.) We know that Our Lord prayed for all His Apostles, and "for them also who through their word shall believe in Me." (John XVII, 20; the whole chapter is a prayer for the

Apostles.) But He sent up to His Heavenly Father a special petition for Simon, that his Faith fail not, and that he be able to strengthen his Brethren. In this peculiar way He did not pray for the other Apostles. To preserve their Faith unshaken



CHRIST HANDING TO ST. PETER THE SCROLL OF THE LAW, *i.e.*, the authority to govern His Church. This is the center piece of a representation found on a sarcophagus of classical shape in the ancient cemetery of the Vatican. The figure beneath the feet of Christ is Uranus, the "god" of heaven.—From Grisar: *History of Rome and the Popes*.

they must have it strengthened by Peter. Here is expressed the same truth as in the previous passage, namely, that the Faith of the Church, and thereby the Church itself will be safe through Peter — not on account of Peter's own personal qualities, but on account of the Master Who prayed for him.

(3) When reading the Acts of the Apostles, the official history of the first years of Christianity, we find that **St. Peter really held the most prominent place among the Apostles.** He ordered the appointment of another Apostle to take the place of the traitor Judas. He preached the first great missionary sermon on Pentecost Day after the coming of the Holy Ghost, wrought the first miracle in proof of the Divinity of Jesus of

Nazareth, received the first pagans into the Church, acted as the spokesman before the Council of the Highpriests, visited the new communities of Christians in other places, presided in the "Apostles Council," and when he was imprisoned by King Herod, "prayer was made without ceasing by the Church unto

God for him." (Acts I, 15 ff.; II, 14 ff.; III, 4 ff.; IV, 8 ff.; V, 15 ff.; IX, 32; X, 1 ff.; XII, 1 ff.; XV, 1 ff.)

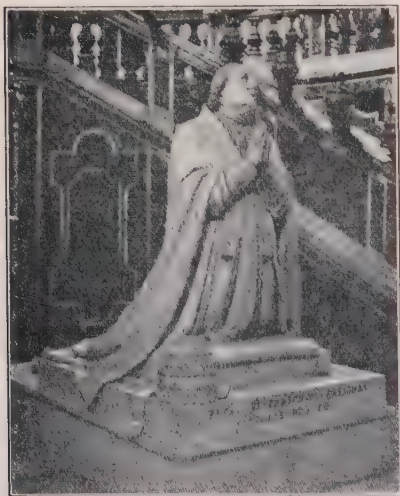
(4) Christ had promised to be with His Church "unto the consummation of the world." (Matt. XXVIII, 20.) So **what was to take place after the death of St. Peter?** During the Apostle's lifetime the Lord certainly was with His Church. But St. Peter's office became much more necessary at a time when nobody was left who with his own eyes had seen the Lord, and with his own ears had heard the teachings of the Redeemer. Our Lord left no extra provisions for that time. So the only thing possible was that the successor in St. Peter's Apostolate be at the same time his successor in the peculiar office which had been entrusted to him. This office evidently must continue "unto the consummation of the world." St. Peter had fixed his seat in the capital of the world, and there he ended his life by the death predicted to him by his Master. Hence the Head of the Church of Christ was St. Peter's successor in the episcopal see of Rome. The power of the spiritual rock, through which all strength and stability and endurance is to accrue to the true Church, is the hereditary possession of the Bishop of Rome.

(5) The fact that **St. Peter lived and died in Rome** has never been doubted by Catholics nor indeed by any fair-minded historians. We may, however, appeal to the express testimony of a man who is in the eyes of many the most prominent of non-Catholic Church Historians, namely, Adolph Harnack, Professor at the University of Berlin. He says: "The death of St. Peter in Rome has been denied by Protestants under the influence of religious bias and by others on account of their hyper-critical prejudices. In each case the error has done its service, in that it promoted the recognition of important historical facts. But that it was an error has to-day become as clear as daylight for every student who does not voluntarily blind himself." (*Chronologie*, I, p. 244, note 2.)

(6) This, then, is the origin of the position and power of the Bishops of Rome, the Sovereign Pontiffs. Certain authors refer to these consequences drawn from Our Lord's words as "the Petrine Theory." If by theory is meant a well-founded,

well-knit, series of deductions and conclusions, the term is correct. If, however, the word theory is to imply something not based on any other foundation than blind belief, the term "Petrine Theory" will be strongly opposed by all those, who believe in the divine authorship of the Gospel, and who hold that Jesus Christ, the Son of the Living God, really meant what He said when He spoke to St. Peter, "Thou art Peter, and upon this rock I shall build my Church, and the gates of hell shall not prevail against it."

PIUS VI AND PIUS VII IN THEIR RELATION TO FRANCE. (1) In its war against the First coalition, in which



POPE PIUS VI (1775-1799). Portrait statue on his tomb, by Canova.

Austria was the most important power, the French Directory, in 1795, appointed the young Napoleon Bonaparte commander-in-chief of the French army which was destined to operate in Italy. Within a short time he had driven the Austrian forces back to the center of Northern Italy, and forced the small dukedoms south of the River Po to pay heavy contributions. He received orders from the Directory to march into the States of the Church and put an end to the papacy.

(2) **Pope Pius VI had not joined the enemies of France.** When in consequence of the approach of the French armies riots broke out in the Northern part of his states, chiefly through the intrigues and machinations of outsiders, he increased his little army, but with no intentions of sending it beyond his own

boundaries, and he continued treating French citizens as he did the subjects of any other power. But the infidel Directory hated him because of the solemn rejection of the anti-religious legislation of Revolutionary France.

(3) French armies entered the Papal States and General Bonaparte extorted, by the **Peace of Tolentino**, Feb. 19, 1797, the cession of the Northern Provinces, called the Legations, and the payment of a very heavy sum of money. But the rest of the Papal States was to remain the independent possession of the Holy Father.

(4) Although the French Directory had sanctioned this Peace, French intrigues began at once in the Eternal City for the purpose of establishing a **Roman Republic**. On Dec. 28, 1797, a band of Revolutionists assembled in front of the French embassy; a French General, Duphot, joined them, and shouting, "down with the pope" and "long live the Roman Republic," the band marched to the nearest post of the papal police soldiers, whom they began to taunt. When the provocation had become unbearable, the soldiers made an attempt to disperse the crowd, which answered with continued jeers. At last a shot was fired, and Duphot fell mortally wounded. Inquiries were at once instituted, and the military posts were strengthened, both to prevent a possible rising and to protect Frenchmen against insults.

(5) The Directory, without listening to any explanation offered by the papal government, at once sent an army of fifteen thousand men against Rome. This army waited in vain for an invitation by the Roman citizens and finally marched into the city, "which was wrapt in terror, fear, and silence." Again a heavy sum of money was demanded, and a number of cardinals and other prominent persons were arrested. On the 15 of February, 1798, a handful of rioters, that made up in noise what they lacked in numbers, **proclaimed the Roman Republic** and the abolishment of the papal administration. A few days later Pope Pius VI, a feeble man of eighty years and suffering from a painful malady, was forcibly removed from Rome, first to Siena, then to a lonely monastery near Florence, and finally to Valence in France, where he died the following year, 1799.

(6) With the infidel French government directly or indirectly in possession of all Italy, the members of the College of the Cardinals had dispersed in all directions: things looked indeed



POPE PIUS VII (1800-1823).

gloomy for the future of the papacy. Where could the conclave be held for the election of a successor? In fact many predicted that in Pius VI the last of the incumbents of the Holy See had been buried. But affairs took an unexpected turn. Austria, Russia, England, and other states formed the Second Coalition against France. Russian and Austrian armies drove the French out of all Italy. The Roman Republic was at an end. When Pius VI died in his prison beyond the Alps, thirty-five

cardinals assembled at Venice under Austrian protection and elected **Cardinal Barnabas Chiaramonti** his successor, **who assumed the name of Pius VII**. It is to the disgrace of Emperor Francis II that he not only prevented the coronation of the new pope from taking place in the grand church of St. Mark, but also forced him to return by sea to Rome, so as not to pass through the Legations which Austria intended to retain for herself. Then Napoleon Bonaparte, who had meanwhile become First Consul of France, in a vigorous campaign expelled the Austrians from Italy. They had controlled Northern Italy long enough to make possible the papal election. Now the new pope was there, and the world had to count with him.

(7) The Roman Republic had collapsed with the French power in Italy. Pope Pius VII had entered the Eternal City in triumph. Napoleon Bonaparte, the French Consul, recog-

nized the independence of the Papal States (minus the Legations) as he had done in the Peace of Tolentino. He did this in order to gain the good-will of the Catholics of France.

(8) In France, too, he had already begun to abolish one by one the various laws by which the Revolutionary government had tried to make the practice of the Catholic religion impossible. After long transactions with the Apostolic See, in which Pius VII went to the utmost limits of forbearance, **the Concordat between France and the Pope was concluded in 1801.** which again put the relations of Church and State upon a legal basis. Napoleon, however, annulled several of its most important provisions by publishing in connection with it the so-called *Organic Articles*, which forged new fetters for the Church of France.

(9) When, in 1804, Napoleon became Emperor of the French, he requested the pope to come to Paris for the **solemn coronation.** After serious deliberations, and not without misgivings, the pope consented, hoping thereby to promote the interests of the Church. The proud emperor indeed subjected him to many humiliations. On the day of the coronation he made him wait an hour in the Cathedral for his own arrival. Contrary to his express promise he had himself crowned again by the French senate. When appearing in public with the pope, Napoleon himself always took the place of honor, and he managed to prevent popular ovations for the Vicar of Christ. Pius VII was forced to say the three Masses of Christmas in a private chapel, instead of pontificating solemnly in Notre Dame Cathedral. None of the promises given to him were kept.

(10) After the pope had returned to Rome, Napoleon was making ever new and greater demands, which Pius VII was in conscience bound to refuse. The Pope could not approve of the *Organic Articles*, nor of the enactments concerning marriage and divorce which were embodied in the **Code Napoleon**, the new civil law of France. Nor could he grant to Napoleon's brother Jerome a divorce from his wife. Nor could he agree to the further curtailing of the Papal States and much less to a transfer of the papal residence to Paris. He also declined to have the blockade against English merchandize extended to

his states, because such a step would ruin his subjects. After all efforts to intimidate the pope had failed, Napoleon, then at the height of his power, annexed the Papal States to France, ordered **the arrest of the Holy Father, and had him brought to Savona near Genoa, 1809.** In 1812 the pope, though dangerously ill, was transported across the Alps to Fontainebleau not far from Paris. During several of these years of incarceration the pope was put on a prisoner's allowance and forced to live on alms. A number of French bishops and cardinals aided the almighty emperor in his intrigues against the isolated captive. But Pius VII steadfastly refused to consent to Napoleon's tyrannical demands.

(11) Meanwhile Europe had risen against the oppressor. North and South of the Alps Russian, Prussian, and Austrian armies were approaching the boundaries of France. In January, 1814, the emperor sent his august prisoner back to Savona and released him three months later. The Austrian army, which then stood not far from Savona, received the liberated pope with jubilation. His further journey through Italy was a continuous triumph, and on May 22, **1814 he held his solemn entry into the Rome of the Popes.** — At the same time another traveller had been moving southward from Paris. On April 11, Napoleon had signed his abdication at Fontainebleau, the place where he had kept the Vicar of Christ imprisoned. On April 17, he started on his journey to the island of Elba near the Italian coast and arrived there on May 4, 1814.

(Pius VII played no part in the famous divorce question of Napoleon I. When it came up, Pius VII was already a prisoner. The emperor knew what answer he would get from him, and had the matter "settled," in a manner contrary to the laws of the Church, by his court bishops.)

PLEBISCITE. (1) **A. Among the Romans.** Each Roman citizen, no matter whether he resided at Rome or elsewhere, was enrolled in one of the thirty-five "Tribes." The Roman law provided that the entire body of the citizens might from time to time be called together for the purpose of electing certain political officers and passing on laws which were pro-

posed. The assembly thus gathered and organized by Tribes, was styled the Tribal Assembly (*Comitia Tributa*). Each citizen could cast a vote. A law adopted by the Tribal Assembly was called a *Plebiscite*, that is, a decree of the common people. (See *A. W.*, §365.) Many important laws which essentially changed the course of Roman history were enacted as Plebiscites. (There was originally still another Roman assembly, called the *Comitia Centuriata*. In this the citizens were so grouped that even if everyone cast his ballot the rich classes could easily outvote the poor. [See *A. W.*, §348]. But this assembly had gradually lost its power in favor of the Tribal Convention.)

(2) However, the Roman method of voting in the Tribal Assembly suffered in particular from *three drawbacks*. First, nobody could vote, unless he himself was actually present at Rome in the Assembly. This excluded practically all those citizens, — and not only the poorer ones — who lived at a great distance from the capital. And very many even of those dwelling in the neighborhood of Rome, often found it impossible to frequent the Assembly, for instance the small farmers at the times of pressing field labors. Second, it was not the individual vote that counted, but the collective votes of the Tribes. Each Tribe had one collective vote, and it made no difference how many or how few of its members were present. Consequently a very small number of one Tribe might have the same voting power as several thousands of another. Third, the Assembly had to vote on the question as it was proposed by the presiding officer; there was practically no debate and no amendments could be offered.

(3) Yet, in theory at least, all the Romans were equals when it came to voting in the Assembly of the Tribes, and every citizen could signify his own preference concerning the measure that was proposed. This has caused the word “Plebiscite” to be applied to political devices of modern times, which have been employed repeatedly to make possible an expression of the popular will.

(4) ***B. In Modern Times.*** When, in 1804, Napoleon Bonaparte, First Consul of the French Republic, wanted to

become emperor, the question was referred to the French people, and all the citizens of France were given an opportunity to express their view at the voting booths. This was called a "Plebiscite," and it decided overwhelmingly in favor of Napoleon.

Since that time Plebiscites have often been resorted to, sometimes to justify annexations already made, as in the case of the incorporation of the former small states of Italy into the new kingdom. The Plebiscite which sanctioned the annexation of Rome to the Kingdom of Italy was a farce. (See Guggenberger, *History of the Christian Era*, Vol. III, §509.) When Napoleon II, in 1864, sent his army to Mexico to prepare the way for a monarchy, "the people, within the radius of the French occupation, ratified the vote of the Notables concerning the choice of a Mexican emperor with the same resignation with which they had during forty years of civil war voted for any of the victorious presidential candidates." (Guggenberger, III, §574.) Much talk about Plebiscites was roused by President Wilson's Fourteen Points on the occasion of the Peace Treaty of Versailles. Some segregated parts of populations were indeed permitted to express by vote their preference as to political separation or annexation.

(5) The Plebiscite as a permanent institution found no home in the United States until some twenty years ago. The American Constitution was not adopted by direct vote of the people but by chosen representatives in special assemblies of the individual States. The present constitutions of several States, however, make provision for legislative proceedings which embody the principle of the Plebiscite. See *Initiative, Referendum, Recall*.

PREHISTORIC TIMES. (1) In order to know the history of any nation or state with some degree of definiteness we must possess *written information*. Documents alone enable us to assign to it the place it really holds in the course of the centuries. Such relics, as arms, or tools, or even works of art, may indeed disclose a great deal as to its manner of life. Yet as long as we find no piece of writing which we are able to read,

we cannot tell how it may fall into line with the historic peoples of the earth. We may at most be able to determine that it must have existed before or after some other population which we know to have existed in the same territory. A nation which we know from relics only is commonly referred to as **prehistoric**. Sometimes we speak of the prehistoric *period* of a nation which later on entered more fully into the light of history. An interesting example of a prehistoric nation merging into an historic one is afforded by the history of the Greeks. (See *A. W.*, §87 ff.)

(2) It is evident that mankind as a whole before the Deluge cannot be considered as prehistoric, though we have not that detailed knowledge of the first human achievements which we possess for instance of the Roman Empire. From the Bible we know a considerable number of facts of those early times, and we can arrange them in some chronological order. In as much as many of these facts are most closely connected with supernatural truths we have even for them the authority of the Holy Ghost, Who is the real author of the Bible. (See *Bible*, 1.) The first times after the Deluge, however, as far indeed as we know anything of the nations of those times, must be called a prehistoric period of all mankind, because the brief historical notes of Holy Scripture soon become restricted to establishing the ancestral connection between Noe and Abraham, and only later on do they take notice of the existence and fates of several of the peoples which figure in ancient history.

(3) It should be noted, too, that "prehistoric" is not simply synonymous with "stone age." (See this word.) Relics may show the existence of a people which was highly civilized both materially and intellectually, though we cannot state the time when it flourished, or tell in what possible relation it may have been to some other better known nation or nations.

PRIMATE, from the Latin *primus*, the first. Primate is the title of an archbishop who ranks above all the other archbishops of a certain country. Most prominent in the ecclesiastical and civil history of their country were the Primates of England, the Archbishops of Canterbury. (See *M. W.*, §112.) At times the rights of the Primates of other nations,

too, were very considerable. But at present only the Primate of Hungary (the Archbishop of Gran) and the Primate of Ireland (the Archbishop of Armagh) still exercise some real jurisdiction. The other Primates possess no real power greater than that of archbishops. They have, however, the precedence of honor when meeting with other bishops and archbishops, for instance, in a National Council. There are several Primates, for different sections, in France, Italy, Spain, Poland. Other countries have no Primate at all, as, the United States. Nor is there now a Catholic Primate of England. The Anglican Archbishop of Canterbury, however, still bears the old title and enjoys considerable power over the Anglican Church of the kingdom.

RACE. (1) **Meaning.** Race, in the strict sense of the word, means the descendants from a common parent or stock. Thus we are called the human race, because we all are descended from Adam and Eve. In a wider sense race means a group of human beings, whose type has become unified. The **division** into races in the wider sense is based on the physical differences found among various groups of human beings. While the existence of striking physical differences in size, form of head, color of skin, etc., is evident, scientists are far from agreed in taking the same peculiarities as the basis of classification.

(2) To mention but two divisions which are within the grasp of the average reader: The division into races is frequently based on the differences in the shape of the head, by which is meant the general proportion in length, breadth, and height. Thus we obtain the two groups, *brachycephalic*, i.e., having a short skull, and *dolichocephalic*, i.e., having a long skull. A relatively broad head is, in very many cases, accompanied by a rounded face, in which the breadth between the cheek bones is considerable as compared with the height from chin to forehead. A relatively long head is, in very many cases, accompanied by an oval face. We may, therefore, adopt the rule: long head, oval face; short head, round face.

Besides the form of the head other bodily peculiarities of stature, color of skin, hair, eyes, have been employed in the

classification of races. Thus we speak of the white, yellow, and black races. The white race, again, has been divided into blonds and brunets, *i.e.*, the lighter and the darker type.

(3) On the basis of the characteristics enumerated, the **Europeans** have been divided into the Nordic, Alpine, and Mediterranean types. The Nordic type is tall, has a long head, a long face, very light hair, and blue eyes. The Alpine type is stocky, of medium height, has a round head and a broad face, light chestnut hair, and hazel-grey eyes. The Mediterranean type is medium and slender in size, has a long head and a long face, dark brown and black hair, and dark eyes. Note that we are speaking of types, not of individuals. All that we say is that a very large percentage of the inhabitants of Northern Europe, especially in Scandinavia, are of the Nordic type; a very large percentage of the inhabitants of the Alpine districts are of the Alpine type, a very large percentage of the inhabitants of the Mediterranean countries are of the Mediterranean type. However, we often find individuals with the most varied combinations of characteristics.

(4) The **origin of the racial peculiarities** is wrapped in obscurity; in other words, it has never been satisfactorily explained how the various groups of human beings, though they all descend from Adam and Eve, have acquired such striking differences in stature, color, head form, etc. (See *Diluvium*, 4.)

(5) **Race and Language.** The term race is often used in a rather loose and misleading fashion, applied to all those who for centuries have spoken the same language. Yet, a common language may be used by those who have no relation in blood, as is seen in United States. In ancient and medieval times whole tribes and nations adopted the language of other races. Thus the majority of people of the vast Celtic stock speak either English or a Romance language. Yet, as the proportion in which the various racial elements enter into the make-up of different peoples cannot be stated definitely, language is the most prominent factor in the classification of nations. Thus the term Indo-European, which is applied to many peoples living in East India and west of East India as far as the Atlantic, refers chiefly to the languages spoken by these different peoples,

In like manner, the words, Celtic, Germanic, Slavic, refer to language rather than to race in the sense of common descent.

(6) The many great migrations of nations, which have taken place in the course of the history of mankind, have caused such a confusion that **pure races** as far as blood or descent is concerned, no longer exist. The present populations of England, Ireland, France, Germany, Italy, Spain, etc., are of a composite character.

(7) The race factor has been much exaggerated. Natural traits, attributed to racial origin, are frequently the result of geographical, social, or economic conditions; or of centuries of either prosperity or oppression. Thus the spirit of enterprise, which is so characteristic of the people of the United States, is largely due to the great opportunities which this country offers, and to the marvelous success America has achieved in her short history.

(8) **Race, People, Nation.** The meaning of the term race, as applied to modern peoples, is a group of human beings whose type has become unified; the cause of this unification is not necessarily blood; a great variety of factors may have contributed to the assimilation, *viz.*, a common language, common social customs, common education, a common historical development.

Race therefore merges in people or nation, and these words more accurately represent modern conditions.

RECALL. (1) This is the name of a constitutional device, existing in some states, by which an elective officer may be "recalled" before he has served the full term for which he was elected. Those who advocate the Recall, argue that, as the people have given the office on condition that its duties be rightly performed, they must have the power to take it away in case they see that this condition is not fulfilled. Upon a petition of a certain percentage of voters, a new election is ordered, in which the officer is again a candidate for the position together with other candidates. Of course he may be reelected.

(2) If there are many good reasons against Initiative and Referendum (see *Initiative*, 4), there are more and stronger

ones against the Recall. It will put the officers in constant fear for their bread and butter. They will often be sorely tempted to avoid decisions and administrative measures, because they will thereby risk their popularity. Powerful personages, cliques, and business corporations, which are able to control votes, will have the whiphand over them. This misgiving is entertained especially concerning the judges, who may thus be greatly hampered in rendering verdicts against influential parties. It may also be pointed out that the Recall is unnecessary, because the state constitutions contain provisions, according to which the Legislatures are empowered to impeach and depose elective officers, if the latter signally violate their duty. It must be said in honor of the good sense of the American people that even in those states, where the Recall has figured for years in the constitution, it has rarely been put into operation.

REFERENDUM. (1) The constitutions of some states provide for a method by which a law already passed by the Legislature may be "referred" to the citizens themselves to be voted on at the next election. This method is known as the *Referendum*. How it is worked may be seen by the principal provisions contained in the latest constitution of the State of Ohio.

(2) When a law has been adopted by the Ohio Legislature and signed by the Governor, it does not go into effect before the expiration of ninety days. If during this time six per cent of the voters sign a petition that the law be submitted to the people, the Secretary of State will put it up to the vote at the next general election, and until the vote is taken, the law remains in abeyance. The signatures attached to the petition must come from one half of the counties, and at least three per cent of the voters of each of these counties must have signed. The Secretary of State will next take certain specified steps to bring the law thus challenged to the notice of the voters. If at the next election a majority of the votes cast on it are in its favor, it will go into effect. Otherwise it will not be a law. The Referendum, therefore is a genuine Plebiscite though it is not called by this name. (See *Plebiscite*.)

(3) The Referendum provisions of other states differ more or less, for instance, as to the number of signatures required, the number of days allowed for the filing of the petition, etc.

On the Referendum in Switzerland see *M. W.*, §819. (For an appreciation of the Referendum see *Initiative*, 3, 4, 5.)

REPRESENTATIVE GOVERNMENT. (1) In present day republics the people elect men that are to attend to the various functions of the several departments of government. These men "represent" the people and act in its name. The President looks after the affairs of the administrative division of the Nation's government; the Governors and Mayors do the same for states and cities. Our Legislative department consists of delegates chosen by the people for the purpose of framing and enacting laws. It makes no difference whether these delegates are styled Representatives or Senators, because all of them "represent" the people. The members of the Judicial Department are either elected, or, as in the case of our National government, appointed by one who is empowered for this important function by the people. A government in which the citizens are represented by persons who in their name take care of public affairs is known as a *Representative Government* or a *Government by Representation*.

(2) The opposite of Representative Government is **Direct Government**. A fully and completely Direct Government is impossible. It would require that the citizens of the United States, either by their ballot cast in election booths, or gathered in one huge assembly attend to all the business of the President with his Secretaries, of Congress, and of all the civil and criminal courts. That such a method would necessarily lead to the neglect of most of the vital interests of the country and finally to anarchy is evident. No state probably ever went farther in employing the principle of Direct Government than the republic of ancient Athens. Its popular assembly, to which every citizen was admitted, not only made the laws as does our Congress, but also performed many of the duties of the President and the Courts. This worked well as long as there was a prominent and very able statesman, Pericles, who knew how to control the

assembly. But after all it was he that ruled Athens at that time. Only he made the people believe that the excellent management of affairs was brought about chiefly by their own votes. Concerning the Roman Republic see *Plebiscite*, 2.

(3) We can apply the distinction between Representative and Direct Government also to aristocratic republics, that is, those in which the vote is restricted to a certain class of citizens, the nobility. This class either acts through elected "Representatives" or it keeps a part of the management of the state in the hands of its own assembly. (As far as the writer knows there are at present no aristocratic republics in existence. Those who some time were more or less aristocratic have all become democratic.)

(4) In modern times a limited kind of Direct Government has been devised in the shape of *Initiative, Referendum, and Recall*. See these terms.

SAINTS. (1) Those persons only are designated as Saints in the official sense of the word, who have been recognized as such by the Church. The official process ultimately leading to this recognition is not taken up before fifty years have elapsed after the death of the person in question. If at that time there is a widespread desire to see the servant of God honored as a Saint, the supreme authorities in Rome may order the required investigations. One of the various "Congregations" of cardinals, the *Congregation of Sacred Rites*, is the regular tribunal in this matter. It will order the bishops of the localities, where the person was known, to make official inquiries by summoning reliable witnesses; and it will cause the person's letters and other writings to be subjected to a close scrutiny. If the result is favorable, the Congregation will by order of the pope promulgate the declaration that Christian virtue was practiced by the person in an heroic degree. From now on he may be officially referred to as *Venerable*, a privilege which, however, does not make lawful any public veneration. — In the case of Martyrs (see *Martyrs*) there is no investigation as to whether the person has practiced virtue in a heroic degree, but only whether he has really died for the Faith. For this

purpose two facts must be established, first, that those who put him to death were actuated, in doing so, by hatred of the Faith; and second, that he himself submitted to the execution from supernatural motives, and not, for instance, merely to gain renown. If, in this manner, a real martyrdom is proven, the title of Venerable is conferred. — The next step is the discussion of miracles claimed to have been worked at his invocation. Unless two facts, cures for instance, stand the rigorous test and can be shown to have evidently been brought about by direct divine intervention, the authorities will not proceed any further. Otherwise the **Beatification** will follow. By a papal Brief the title of *Beatus* (*Beata*), "Blessed" will be bestowed. The picture of one declared Blessed may be adorned with a halo around the head. But public veneration remains limited to certain districts, dioceses, or Religious Orders. (Private veneration of persons who have died in the odor of sanctity is never restricted.)

(2) If the veneration of one declared Blessed keeps on increasing, and if it is further claimed that new miracles have been wrought through his intercession, the Church authorities may institute a second similar process, the favorable outcome of which will result in the **Canonization**. By a solemn papal bull the title of **Saint** is granted; the new Saint's name is entered into the official registers; his public veneration is no longer limited; altars and churches may be erected in his honor; and his relics may be borne in solemn processions. — The official publication of the Brief of Beatification and the Bull of Canonization is commonly surrounded by magnificent ceremonies, usually performed in the Church of St. Peter, which, however, are not essential for the validity of the decrees themselves.

(3) By a Canonization the Supreme Authority of the Church declares that the veneration of a certain person is pleasing to God. Hence it is evident that such a person cannot be in hell; nor is it probable, though not absolutely impossible, that his soul be still in purgatory. Hence, too, it follows that a Canonization cannot be revoked by the same or any other pope. Concerning those Beatified we do not possess the same degree

of certainty. But seeing the careful investigations which precede the Beatification, the miracles which must be proved to have occurred, and the fact that the pope's authority is somehow involved, it would be preposterous to entertain the slightest doubt as to whether one declared Blessed is in Heaven or at least on the way to the abode of the Saints.

(4) During many centuries of Christianity there was no Beatification at all, and even the Canonization was not carried out in the same way as now. Many of the greatest Saints of those centuries have never been formally canonized. Others were canonized by bishops or local Councils. The fact which gives them the full right to the title of Saints is in any case the recognition, express or silent, of their veneration by the highest Church Authorities. The first formal Canonization on record is that of St. Ulric, Bishop of Augsburg, which took place in 993, and this, too, was not preceded by the preliminary step of Beatification. (See also, Reverend Thomas F. Macken, *The Canonization of Saints*.)

SAINT BARTHOLOMEW'S DAY, MASSACRE OF. (1)

This massacre took place in Paris, August 24, 1572, after the third of the eight wars which the Huguenots, as the Calvinists were called in France, waged against the Kings of France and their Catholic adherents. The third war ended with an agreement very favorable to the Huguenots, many of whom obtained positions at the court and in the government of the country. The King's mother, *Catharine de Medici*, who so far had held complete control over King Charles IX, noticed with dismay, that her son allowed himself to be swayed more and more by the Huguenot *Gaspard de Coligny*, Admiral of France, and she concluded that the only way of regaining her power was to get rid of Coligny. She was without any religious scruples, had played the Huguenots against her Catholic coreligionists, or these against the Huguenots, just as it seemed to further her selfish designs, and even had a large number of Huguenots in her own household.

(2) On August 18, 1572 the wedding of her own (Catholic) daughter Margaret, the king's sister, with the Huguenot Henry

of Bourbon was celebrated at Paris with great pomp. Pope Gregory XIII had refused the necessary dispensation. But the queen wanted the marriage to take place, because it promised to increase her own political prestige. Numerous persons of high rank, Huguenots as well as Catholics, flocked to the capital for the occasion. This seemed to the ambitious queen-mother the best opportunity to do away with her rival Coligny. She hoped to throw the blame upon some Catholic noblemen, whose hatred of Coligny was well known, or upon Spanish intrigue. On August 22, the admiral was fired upon by a hired assassin, but merely wounded in the wrist. The enraged Huguenot nobles at once began to talk of dire reprisals. Coligny's arm, they were heard to say, would cost 40,000 other arms. Rumor had it, that on September 5 a convention of the whole party would meet, and "justice would be rendered, even if the king would not render it."

(3) In her alarm Catharine now confessed to her son, the king, that she herself had instigated the attempt, and tried to convince him, that there was no other way of saving herself and the whole royal family but to strike first and annihilate the Huguenot leaders. After long hesitation King Charles IX yielded, and the night preceding the 24 of August, the feast of St. Bartholomew the Apostle, was set for the assassination of all the prominent men of that party. The citizens of Paris were ordered to join in the work of death, and their passions were roused by asserting the existence of a widespread Huguenot conspiracy against the Catholic king and people. Similar proclamations were dispatched to the provinces. It was intended to kill only the leaders. But after the slaughter had once begun, the populace could not be restrained. Many Catholics, too, were murdered. Debtors sought out their creditors, enemies paid off old grudges, all law and order was at an end. In the provinces the king's proclamations arrived at different times between August 25, and October 3, and caused similar scenes of bloodshed as in the capital. Many of the Huguenots were saved by the humanity of officials, of priests, religious, and bishops, who opened their homes to them for refuge, and tried to pacify the Catholic pursuers.

(4) Although we have no special interest in excusing the weak young king and his unscrupulous mother, we owe it to historical truth to state, that **the horrible deed was not pre-concerted** longer than one day. Least of all could the solemn wedding have been planned beforehand for the purpose of drawing the Huguenot nobles to Paris. The guests arrived weeks ahead of the date, and the Huguenot leaders moved freely and constantly in the immediate surrounding of the king and queen-mother, both of whom had numerous Huguenot courtiers and court ladies in the royal trains. So terrible a secret could not have been guarded under such circumstances. Catharine, moreover, had no grudge against the Huguenots, except Coligny, and that for personal reasons. Finally, had there been any intention to strike such a blow at the Huguenots, the solitary attempt at Coligny's life would have been the most senseless thing to do. "I am certain," said the Spanish ambassador in his report, "that if the musket-shot fired at the admiral was a matter of several days premeditation, what followed was inspired by circumstances."

(5) **The Church, at any rate, had nothing to do with the Massacre.** Neither the queen-mother, nor the king was in any way influenced by religious motives. Catherine of Medici had sided with the Huguenots whenever her own political advantage seemed to require it. She advised Queen Elizabeth of England to deal with the Catholics as she herself had dealt with the Huguenots. The king in his reports to foreign potentates never mentions religion at all but dwells on the fiction of the Huguenot plot against himself, and represents the massacre simply as an act of self-defence. Only in his message to Pope Gregory XIII does he state that by the brutal act the Catholic king had been delivered from murder and the whole Catholic population from cruel persecution. It was on this supposition that Gregory ordered the Te-Deum to be sung in thanksgiving and had a medal struck in commemoration of the event. A suddenly discovered plot, an exemplary chastisement administered to insure the safety of the royal family: such was the light in which Gregory XIII viewed the St. Bartholomew's massacre.

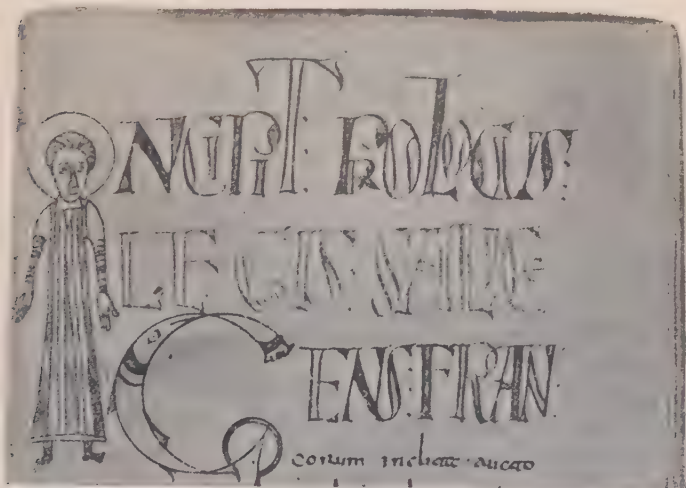
(6) **The number of victims** as estimated by the Calvinist writers varies greatly. Ten years after the event they published a list of those whose names they had ascertained, and these were not more than 786 persons. It is sure, however, that after the massacre the sextons of Paris were paid for burying 1100 bodies. Cardinal Hergenröther's estimate of between 2000 and 3000 in all France is now accepted by most responsible historians.

(7) While we condemn and deplore the Massacre of St. Bartholomew's Day as one of the foulest deeds in history, it is well to remember, that **the Huguenots as a class and largely as individuals were by no means such harmless men** as non-Catholic writers want us to believe. To mention only one fact: During the first few years of the Huguenot wars they murdered, according to their own statements, 4000 religious, expelled and maltreated 12,000 nuns, sacked 29,000 churches, destroyed 2000 monasteries with all their works of art and their precious libraries. They cast the relics of St. Martin, the Apostle of Gaul, into the Loire and overthrew the statue of Joan of Arc on the bridge of Orleans. Though evidently exaggerated for the sake of boasting, these large figures show by what spirit the community was animated. Such a scheme for a wholesale slaughter of Catholics, as the king asserted to exist, though just at that particular time less probable, was by no means an impossibility. These facts explain also, how a large portion of the Catholic population was fully prepared for a bloody retaliation as soon as the king's orders and the alleged Huguenot plot seemed to legalize it.

See Guggenberger, *History of the Christian Era*, Vol. II, §§324-329. Or (better) *Catholic Encyclopedia*, under *Saint Bartholomew's Day*.

SALIC LAW. The Salic Law is frequently referred to in medieval and modern history, when there is the question of a woman succeeding to a throne. One of the latest cases of its application is that of the separation of Hanover from England. From 1714 to 1837 these two countries were ruled by one monarch. (See *M. W.*, §465.) But when, in the latter year,

William IV of England died, he was according to English law succeeded by Queen Victoria, the daughter of his next brother; while the Salic Law barred Victoria from the succession in Hanover. Hence, in 1837, Hanover was separated from England, and Ernest Augustus, uncle of Queen Victoria, became King of Hanover. — What is the Salic Law?



FIRST LINES OF A MANUSCRIPT OF THE SALIC LAW, *Lex Salica*. Eighth Century. The words are, the figure of Christ standing for the letter I, INCIPIT PROLOGUS LEGIS SALICE (—AE). GENS FRANCORUM INCLITA . . . (Here) begins the Prologue of the Salic Law. The renowned nation of the Franks . . . From Widmann, Fischer, und Felten: *Illustrierte Weltgeschichte*.

To understand it, we must go back in history to the time of King Clovis, the founder of the greatness of the Frankish kingdom. For several hundred years the Franks had already been in contact with Roman civilization, and they found it necessary to put their various laws in writing. King Clovis, originally ruler of that part of the Franks, which was called the “Saliens,” caused this to be done, but with due regard to the fact that the

Nation was no longer living under the old simple conditions of centuries ago. The entire Code of Laws, which was thus compiled, is known as the **Salic Law**. It was written in Latin, and marked the transition from the old crude German customs of the Franks to those of a people emerging from barbarism. The Code of the Salic Law, as revised and enlarged after Clovis' conversion, consisted of eighty sections with a "Prologus."

In the course of centuries this whole Salic Law fell into disuse. Of all its many provisions only one remained in force, namely, the one referred to in the beginning of this article. Even this provision, which excludes females from hereditary succession, originally applied only to allodial possessions, that is, to such as were no fiefs, and the holder of which was nobody's vassal. (See *M. W.*, §119.) In the greater part of the later German Kingdom it was gradually extended to fiefs also. It did not exist in those nations which had never been under the sway of the Franks, as the Anglo-Saxons in Britain, and the Visigoths in Spain. Nor did it remain in force within the whole extent of all those states which were formed out of the Frankish Empire of Charlemagne. It certainly had no force in later France. The exclusion of females from the royal succession in the Capetian family, as far as it existed, was based either on laws which were not Frankish but French, or on special contracts made on the occasion of the marriage of French princesses. Nor was it valid in the later Dukedom of Burgundy. It is very difficult to fix its exact boundaries, even within the Holy Roman Empire of the German Nation, although it certainly covered the greater part of it. (See *Catholic Encyclopedia*, under *Clovis*, *Franks*, *Lex*.)

SAVAGERY AND BARBARISM. The term Savagery is often used for the very lowest degree of civilization, while Barbarism denotes a somewhat higher degree. (See *Civilization*.) Both are liable to misunderstanding. They frequently are made to stand not only for the lack of high material culture but also for the absence of other elements of civilization, especially morality. Care is therefore necessary in employing them. A people with an extremely primitive civilization may have

pure morals. And a nation subject to the most degrading vices may possess an admirable material and intellectual culture. Inferiority in material civilization is not necessarily an indication of mental inferiority even. Men of the stone age were evidently gifted with a bold inventiveness in conjecturing and calculating, with a decided sense of the beautiful, and with a great strength of will in executing their designs. (See *Stone Age*.)

SCHISM AND HERESY. (1) The word Schism is Greek, and means literally a split, a separation. Those are guilty of the sin of schism, who separate themselves from the unity of the Church and habitually and on principle refuse obedience to ecclesiastical laws and discipline. The sin of Schism is committed in the highest degree when a person severs himself from the Sovereign Pontiff, the center of Christian unity, and especially if he proceeds to conspire with others for the establishment of separate units, dioceses, or parishes. Schism is a sin against the virtue of obedience, and ultimately against charity.

(2) The term, **Heresy**, too, is Greek and means literally a choice, a picking out. A heretic picks out what doctrines he is willing to accept or to reject, without submitting to the teaching authority of the Church. Heresy consists in the denial, by a Catholic, of one or more dogmas, that is, of one or more of those truths, which Christ entrusted to His Apostles. (See *Infallibility*, 4.) It is a very great crime since it is directly against the divine virtue of Faith, and since it undermines the foundation of the whole work of salvation. To refuse assent, however, to any of those infallible utterances of the Church, which have not for their object the Christian dogma, is not heresy but rather a grievous sin against the obedience due to the Church. (See *Infallibility*, 5.) Moreover, while it would be a heresy to deny that Christ has given to his priests the power to change bread and wine into His sacred Body and Blood, that sin would not be committed by denying that Christ is present in some particular church, although such denial would commonly be grievously sinful for other reasons.

(3) A heresy persisted in obstinately will lead to a schism. But a schism is not necessarily accompanied by heresy. If a schism, however, is directed against the Sovereign Pontiff himself, it can scarcely remain without heresy, because such opposition is hardly possible without the denial of the pope's jurisdiction and infallibility.

STONE AGE, BRONZE AGE, IRON AGE. (1) At all times men have used wood, and the bones and horns of animals to make implements of peace and war. But these materials, especially the first, are subject to a rather rapid decay. It is different with stone, which, too, has been employed extensively for all kinds of utensils and weapons. If among the relics found in a certain country none are encountered made of anything but stone, and, perhaps, bone and horn, we speak, for that particular region, of a **Stone Age** or **Stone Period**. — It indicates a further advanced state of material civilization, if bronze articles are discovered. Bronze is an amalgamation of tin and copper, but harder than either of its two components. Although these metals, or even the articles made of them may have been imported from other regions, we are often able to show that the people themselves possessed the art of working them, and perhaps, of extracting them from the soil. Such a population we say was in the **Bronze Age** or **Bronze Period**. — Articles much more useful, especially for practical purposes, can be made of iron on account of its greater hardness. The discovery of traces of iron utensils or weapons would cause us to speak of the **Iron Age**, or **Iron Period** of a certain district or people.

(2) It is a great error to suppose that there has been a period when all the nations of the world were in the Stone Age. When Columbus discovered America he found natives who had not yet progressed beyond the use of stone tools and weapons, while European nations had for untold centuries possessed iron implements, and while even in America other tribes knew how to make extensive use of some metals.

(3) Another error is committed by imagining that a hard and fast line separates these several periods in one and the same people. Stone tools did not cease to be employed as soon as

bronze became known. The Egyptians, as late as the time of Christ, still had hammers and even knives of stone.

(4) It would be very rash to maintain that men who had not advanced beyond the stone age were on a low level intellectually. See *Savagery*. As to the degree of their religious and moral civilization we have hardly any clue. As a rule they bestowed great care upon the burial of their dead. But from this alone we cannot draw any certain conclusion. There are no instances that men in this stage have left any writing. Hence the stone period everywhere belongs to the prehistoric times of any particular region or people, unless we find sufficient information concerning them in the writings left by other more civilized nations. See *Prehistoric Times*, and *Civilization, Beginning and Decay of*.

SYLLOGISM. The fact that the Syllogism was and is very extensively used by the teachers and students of Scholastic Philosophy and Theology has caused many writers to inveigh against it as an unfit instrument for the promotion of science. Now the Syllogism is the natural process of deductive reasoning expressed in clear form. All men employ it on untold occasions, though they may not be aware of doing so. Suppose you are in a strange city and wish to go to Lincoln Park. You hear from a policeman that any brown car will take you there. You watch for a brown car and jump into the next that comes. You have used a Syllogism, which if fully expressed would look like this:

Any brown car will take me to Lincoln Park.

But this is a brown car.

Therefore it will take me to Lincoln Park.

In scholastic disputations Syllogisms are always expressly formulated. The proceeding is exactly like that in which the detailed proofs of mathematical propositions are given. This method cuts short all beating about the bush.

The Syllogism cannot teach anything entirely new. It can only bring out what is concealed in the "premises." Nobody has ever claimed that it can directly discover unknown forces

of nature. It can, however, indirectly lead to discoveries. All scientists, especially inventors, apply it very widely in the further exploitation of natural powers, and in their attempts to determine the character, causes, and effects of such forces. These remarks show that the syllogism is neither the only nor the most primitive mode of "cognition." (See handbooks of Logics and Dialectics, for instance the little booklet, *The Laws of Thought*, by Wm. Poland, S.J.)

TALMUD. (1) This word, meaning Doctrine of Teaching, is the name of a large sacred publication of the Jews, which originated after Christ. There are two Talmuds, each consisting of two parts.

(2) The destruction of Jerusalem by the Romans, in A.D. 70, put an end to the religious organization of the Jews together with their political existence as a state. But the Jews continued to live up to the Mosaic Law as far as they could. They found, however, that many of its enactments had become too difficult, nay impossible, under the new circumstances. Hence the Rabbis tried to find explanations of the old Law, which would answer the altered conditions. Thus a large number of new interpretations became current, to which gradually the same force was attributed as to the original Law of Moses. In fact these interpretations were believed to have been handed to Moses together with the written Law, but to have been transmitted through all the centuries by word of mouth only. They were, in the second century after Christ, gathered by a prominent Rabbi into an official and sacred collection, called the *Mishna*, or Repetition, because they were not considered to contain anything really new. The *Mishna* is the first and fundamental part of each of the two Talmuds.

(3) In the course of the next two or three centuries great difficulties were experienced in explaining the principles laid down in the *Mishna*. This led to voluminous new interpretations, which in their entirety were styled *Gemara*, or completion. There was one school of interpreters in Babylonia, and another in Palestine. From each of these originated a large set of discussions, deliberations, decisions, etc., of parts of the

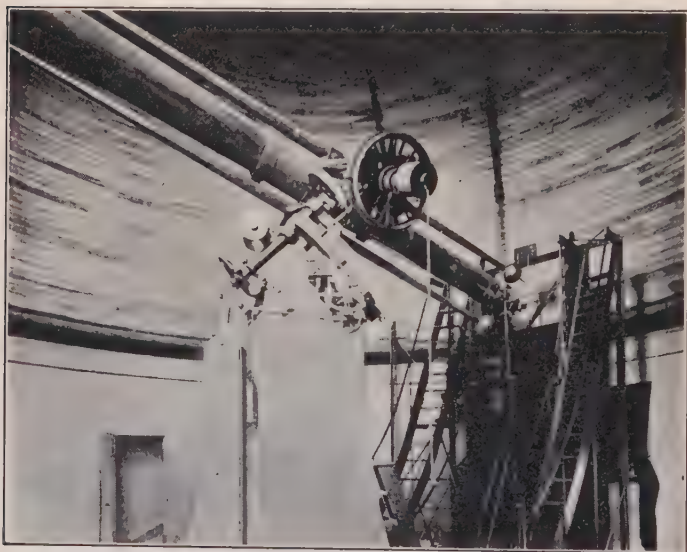
Mishna. The Babylonian Talmud consists of the Mishna and the additional Gemara of the Babylonian teachers, the Palestinian Talmud of the Mishna and the Gemara of the Palestinian scholars. When the term Talmud is used without any further specification, both the Babylonian and the Palestinian are included.

(4) The first printed edition of the Talmud, appearing in Venice, in 1520-1523, consisted of twelve volumes. — From what was said in the beginning of this article, it can be understood how with the Jews of later times, the Talmud, the Mishna at any rate, could and did enjoy an authority as high as the Law written by Moses in the first books of Holy Scripture.

TELESCOPE. (1) In his famous work, *Sidereus Nuntius*, "Star Messenger," Galileo thus describes his part in the invention of the telescope: "Some ten months ago I too heard the rumor that a Netherlander had constructed an instrument, which would make far distant objects as clearly visible as if they were near. Even results were reported (to have been achieved by it) which, however, were denied by some." A letter from a gentleman in Paris, he says, finally removed all doubt. Galileo at once set to work, and soon was able, with his knowledge of the laws of the refraction of light, to make a similar instrument, which he subsequently perfected. He immediately directed it to the stars, and discovered the mountainous character of the surface of the moon and the fact that the Milky Way consists of innumerable little stars. Above all he was able to see the four bright satellites of the planet Jupiter. As is natural this discovery made him a famous man in Italy, although he complains that many even of the most educated showed a great deal of incredulity, and disdained to come and, with the help of his telescope, make the observations for themselves.

(2) But although thus the Florentine physicist obtained a well merited renown, it cannot be said that he was the first to apply the telescope to the observation of the starry heavens. It is now no longer doubted, that three of the moons of Jupiter were discovered independently of Galileo by Simon Mayr,

a German astronomer, only two days later. Neither of the two scientists knew of the other, when their telescopes disclosed to them that wonderful "World of Jupiter." While therefore Galileo undoubtedly was the first to discover these satellites, the fact of Mayr's success clearly shows that the telescope had already been hailed by astronomers north of the Alps as a most welcome aid in their investigations. And most probably Mayr



MODERN ASTRONOMICAL TELESCOPE. Harvard Observatory. An "Equatorial," which can be set so as to move with the stars.

was not the only one who had tried it successfully beside Galileo. Indeed we find in the Memoirs of an Englishman, Thomas Harriot, which were discovered later, that he saw the same wonderful phenomenon only about one week later than Galileo and Mayr. The statement, therefore, that Galileo first employed the telescope for astronomical purposes, does not rest on any kind of proof. Maybe the results of which he speaks in his narrative were already in the field of astronomy. That

he does not enter more deeply into their nature would be quite in line with his character, as he was indeed not wont to give any credit to anybody if he could help it.

(3) There can be no doubt either, that the instrument of which Galileo had heard, was not a toy as is so often maintained. It evidently was an optical contrivance which brought far-away things near the eye. Even palpable results were said to have been brought about by it. But such an instrument we call a telescope, not a toy. It was a thing worth writing about to so great a university professor as Galileo; but nobody will write to a man of that position of the appearance in the market of a mere toy. It is greatly to Galileo's credit that he was able, on account of his eminent physical knowledge, to reconstruct the telescope, though he does not tell us how clear were the hints which he received both by what he calls rumors and by the Paris letter. Judging from the difference in the discoveries, we may grant also that his own instrument was better than that used by Mayr, but he cannot be called the real inventor of the telescope, which had already been fully invented, and was being applied by northern savants in the service of the noble science of astronomy.

TITHE. (1) This word, an ancient form for *tenth*, designates a tax which was often levied in former centuries and which consisted of one tenth of the value or revenue so taxed. There were tithes enacted by the secular authority, and tithes imposed by the Church. The tithe paid to the Church is the most frequently spoken of. It was levied on farm products only, and was paid in kind, not in money. It was to go to the support of the clergy, the maintenance of the church buildings, and similar purposes. Under Charlemagne the tithe system was pretty well regulated in all the wide countries of his realm. In fact from about that time the tithe has been paid in all the parts of Christian Europe.

(2) Unfortunately the right of collecting the tithe was often granted to the families of noblemen, to cities, and corporations, always with the understanding that these would take upon themselves the task of providing for church and clergy. But

those so favored did not always fulfill the sacred duties connected with the reception of the tithe, and this ecclesiastical tax simply became for them a new source of revenue. Thus the tithes of many districts were alienated from their original purpose.

(3) At the time of the Protestant Reformation the tithes in the non-Catholic sections were by no means abolished. They continued to be paid for the benefit of the now Protestant churches. But when they were due to any of the suppressed and confiscated monasteries, they simply became a state tax. In many cases, as in Scotland, all the tithes were appropriated to the state. In the French Revolution the tithes in all France were abolished without any provision to indemnify those who so far had been receiving them. During the nineteenth century all the tithes still being paid in most countries of Europe, Catholic or non-Catholic, were either abrogated outright, or changed into some kind of land rent, or they were through the interference of the secular authority gradually redeemed by the payment, in installments, of a sum supposed to yield in interest the amount of the old tithes.

(4) The custom of paying tithes goes back into antiquity far beyond the time of Christ. The Jews paid the tithe to the Levites, and these in turn paid one tenth of what they had received to the priests. But the tithe is mentioned in the annals of pagan nations as well. Since the first centuries of the Church, too, the tithe is referred to and is spoken of as a duty rather than a voluntary donation. But the "capitularies" of Charlemagne, which were at the same time State and Church laws, contain the first clear legal enactments of this tax.

(5) To appreciate the tithe system correctly it must be kept in mind that this tax was imposed upon a population which was almost exclusively agricultural; that the farmer produced for his own needs rather than for sale; that the tithe was paid not in money but with the products themselves, which the farmer always had at his disposal; that no tithe was due unless there was the corresponding revenue; and that during the greater part of the Middle Ages there was hardly any state tax. (See *A. W.*, §798.) If economic and political conditions make it

impossible in our own days to enforce the old tithes, the claim of the Church, that "they who preach the Gospel should live by the Gospel" (I Cor. IX, 14) must be met in some other way. (See *Catholic Encyclopedia* under *Tithes*.)

UNION OF CHURCH AND STATE. (1) Christ sent out His Apostles to go and teach all nations, and baptize them, teaching them to observe all things whatsoever He had commanded them. (Matt. XXVIII, 18 ff.) Thereby He obliged all nations at the same time, to submit to the teaching and ruling of the Apostles. This evidently applied not only to individuals but to societies and states as well. It goes without saying, however, that the subjection to the Church refers only to matters of Faith and Morals. Secular affairs, as, buying and selling, the building and governing of cities, the construction of roads, and other things of the kind, are not in themselves subject to the ruling and the verdict of the Church. Nor is the form of government, whether monarchy or republic, a matter in which the Church will concern herself. The only case in which she may lawfully interfere even in such matters is expressed in the Latin phrase, "*ratione peccati*" that is, when there is bound up with a secular affair the question of sin, of violation of a point of Faith or Morals. Thus any change in a country's constitution, if lawfully arrived at, will not prompt the Church to take sides. But the change proposed by the Socialists must provoke her into action, because this particular change implies the destruction of the sacred rights of parents and children, and it aims to set aside the Seventh Commandment of God, not to speak of other even more grievous errors. Unless there is a question of sin involved, the Church has simply no power in secular matters. On the other hand the state has no power in the sphere of Faith and Morals. When it comes to a decision of this kind, the state like every individual must submit to the Church.

(2) **The Union of Church and State consists in this that the state recognizes the rights and laws of the Church.** This is indeed only the natural condition of things. Either the Church is to be our guide or not. If she is, we, that is everyone of us

and every human society, must follow her guidance. Hence the popes have always insisted that the Union of Church and State is intended by God and must consequently be striven for as much as possible. Pope Pius IX proscribed the sentence, that "the State must be severed from the Church, and the Church from the State." (*Syllabus*, No. 55.) Let it be remarked, however, that this Union has hardly ever existed in its full ideal perfection. A state may proclaim it as its principle and may act according to it in many or most cases, while in some matters it grossly violates the divine rights of the Church.

(3) Let us enumerate some of the beneficent effects of a *perfect union* between the two powers. The Church will have the right of owning property without going through any special formality. Ecclesiastical officials, bishops, parish priests, etc., will be recognized immediately and will if necessary be protected in their functions. The Church will not be interfered with when preaching the Gospel to pagans if there are still any in the community. There will be no divorces. Papal documents, both of doctrinal and disciplinary character, will be introduced without hindrance, and their execution if necessary will receive state assistance. The schools will be Catholic schools only, and the state will not only not interfere with their religious character as such, but will rather demand it. (As to the secular branches to be taught in the schools the rights of the state go farther, but here it is not our purpose to discuss this question.) The priest has free access to the inmates of state hospitals and penal institutions. Ecclesiastical holydays are state holidays. The country has a diplomatic representative with the Holy See, and there is a papal Nuntio accredited to the government.

(4) Some will be surprised not to hear mentioned the financial support of the Church by the State, the paying of state "salaries" to bishops and priests. Indeed if the individual contributes to the maintenance of ecclesiastical institutions, there is absolutely no reason, why the state should not do so, seeing that the Church exists no less for the civil society as such than for the individual. But a state can fully recognize the rights and laws of the Church, though possibly not a penny is

disbursed for ecclesiastical purposes from the public treasury. It is even much better that the Church draw her revenues from some other source, from steady collections, or, as in the Middle Ages, from her own estates. As a matter of fact all those European countries which pay "salaries" to ecclesiastics, have at one time or other seized immense properties belonging to the Church, and the "salaries" are only a small restitution of confiscated possessions. They are a makeshift, and they suppose that the Union of Church and State was once most grievously violated.

(5) In so far as the above-mentioned effects and other similar ones really exist, so far is there actual Union between the Church and some particular state, and no farther. Thus the principle of such a Union was adhered to in the France of the nineteenth century, and yet that Union was severely violated by the introduction of Civil Marriage and civil divorce. On the other hand, although in the United States the principle of Union between Church and State is disclaimed, there is in reality rather much of it. Some satisfactory way has been found for ecclesiastical institutions to acquire and hold property. The ministers of religion are freely admitted to the inmates of state institutions. There is some way of securing religious education for our children, though at a heavy sacrifice. We possess highschools and colleges under religious control. In most (probably all) the individual states of America the Church enjoys even pecuniary contributions consisting in the freedom from taxes on properties which serve directly for education or the functions of Divine Service. It would not be incorrect, for America, to speak of some sort of Union between the State and *Religion*, since the Federal Government and the States grant the same privileges to all denominations.

(6) Strange as it may seem, there are circumstances, under which a state may be officially in Union with the true Church and at the same time with another denomination. Thus Prussia certainly maintained a most intimate union with the Protestant Church. But by the Concordat of 1821 it entered into a union with the Catholic Church also — in each case concerning its Protestant and Catholic subjects respectively.

The Prussian schools were denominational, so that, generally at least, Catholic children went to Catholic schools. The marriages of Catholics could be concluded before the priest only, and they were not dissoluble by state law. Priests were not liable to military service. Prussia maintained an ambassador at the Papal Court. (Some of these points have been altered towards the end of the century, especially by the introduction of Civil Marriage into the whole German Empire.) Of course such a union will never be so perfect as was that existing between the Church and the Catholic states in the Middle Ages.

(7) To put the mutual relations on a workable basis the Apostolic See commonly concludes with the states *Concordats* (see this word), which are to serve as the guiding lines in the transaction of business. In the Concordats an extensive part is played by the so-called Mixed Matters, that is, those which on account of some of their features belong to the province of the Church and on account of others to the state. Also, the pope has often granted privileges to the governments concerning the appointment of bishops and other ecclesiastics. It is expected that bishops who are in favor with the government will more easily obtain state assistance in the fulfillment of their duties, for instance in the suppression of vice. If, however, on the other hand, great drawbacks have often been connected with this arrangement, we must not forget, that the Holy See when negotiating for a Concordat had simply to choose the lesser of two evils, namely either to make some concessions or not to have the affairs of the Church settled at all. And it is a fundamental error to suppose that the absence of a Concordat would introduce into every country the conditions, satisfactory in so many respects, which exist in the United States. The traditions and the spirit of governments and nations are not everywhere the same. Although most of the concordats of modern times are far from being ideal, their conclusion has in every case brought about a decided betterment in the actual position of the Catholics of the respective countries.

(8) Since we have enumerated the effects of a perfect Union of Church and State, it will be helpful for a better understanding

of our subject to set forth also the effects of a **complete Separation of Church and State**. We leave aside the question whether there is any state in which that condition really exists. But where it exists, the words Catholic or Church or religion have no legal meaning. Churches and religious establishments cannot hold property in their own name, and cannot be remembered in wills. The priest has no more accession to the inmates of state hospitals, orphan asylums, prisons, soldiers' homes, and other state institutions than any other person. He is drafted for service in the army and on the juries. There are no chaplains in state institutions or the army. Marriage is controlled exclusively by state laws. The schools impart no sort of religious education. The secret of confession does not exempt from giving evidence in court. It is clear that such a condition really amounts to a persecution.

(9) In conclusion let it be stated, as already hinted before, that a perfect Union between the Church and some particular state is often rendered impossible by circumstances. In that case neither the government nor the citizens are obliged to work for its realization, especially when without the formalities of a concordat workable arrangements have been reached, and when the Church is treated as fairly and justly as the actual conditions allow.

VESTAL VIRGINS. (1) In the center of the ancient City of Rome there stood the little round temple of Vesta, the goddess of the hearth fire. It harbored what was considered the *hearth fire of the Roman City and State*. To avert calamities this fire must be kept burning day and night. A little community of priestesses living within the precinct of the temple had charge of the fire. They besides guarded certain sacred articles, on which according to Roman belief depended the safety and prosperity of the commonwealth. It has never been found out in what these sacred tokens consisted, or what became of them, when in A.D. 394 a decree of the Christian Emperor Theodosius dissolved the institution. As servants of the virgin goddess the priestesses themselves must be virgins. Hence their title, *Vestal Virgins*.

(2) There were only six Vestal Virgins. When a vacancy occurred, the highpriest presented to the Roman Senate a list of twenty eligible girls from which the future Vestal was chosen by lot. Only children of between six and ten years, whose parents were both irreproachable free-born citizens and both still living, might be put on the list. After the lot was drawn, the highpriest by a simple ceremony (*Vestalem capere*, to take, literally to catch, a Vestal) officially declared the child to be a Vestal priestess. She immediately joined the other Vestals in their habitation and shared their duties and privileges.

(3) Each Vestal Virgin remained in office thirty years. It is said that each spent her first ten years in learning the sacred functions, the next ten in exercising them, and the last ten in instructing the newly received members. During the years of office the Vestals were most severely obliged to shun acts not compatible with virginal chastity. If convicted by a court of priests of violating this duty, the guilty Vestal was scourged by the priest, attired as a corpse, and carried out on a bier to be buried alive. A small underground chamber had been prepared, with a couch, table, lamp, and food for thirty days. The highpriest uttered a curse over the doomed woman, and ordered her to descend the ladder, which was then drawn up. At once the opening was filled up with earth and she was left to die of hunger or suffocation.

(4) The little community was under the charge of the oldest member, the *Vestalis Maxima*, Head Vestal. But the highpriest exercised a constant supervision. In particular did he see to it, that the religious functions were scrupulously performed. In case of carelessness he might reproach the Vestals, and even administer corporal chastisement, and several instances are on record that the degrading punishment of flogging was really inflicted.

(5) On the other hand *the privileges of the Vestal Virgins* were so great that St. Ambrose calls them immense. Whenever they appeared on the streets, they were preceded by a guard of honor, a *lictor*. Everybody, even the supreme heads of the state, the consuls, were obliged to greet them and to make room for them. On all public occasions, at the great

state banquets, the theatre, the gladiatorial shows, etc., an extra place was reserved for them. If a Vestal met a criminal on his way to execution, his life was spared, provided the encounter had not been preconcerted. While in ancient Rome the father always had the fullest power over his children, so that legally they were little more than his slaves, the child-Vestal was immediately taken from his influence. She received the right to hold property in her own name and to dispose of it by will, a privilege unique among the women of republican times. The abode of the Vestals, the *Atrium Vestae*, originally rather primitive, soon became a palatial residence, where among all the comforts of rich Roman ladies the Vestals were waited upon by numerous female slaves. Private donations often increased the wealth which the state put at their disposal. The Vestals moved freely in society, visited their relatives and friends and were feasted by them. They received visits, too, of men only by day and in a special "parlor," of women without restriction. They do not seem to have meddled in politics to any great extent, but their intercession for individual persons was rarely disregarded. In short, they belonged to the most highly respected ladies of Rome. On the whole they seem to have led the life of rather kind-hearted, easy-going rich women, who did not mean any harm to anybody, and occasionally exerted their influence in private and public for the welfare of



PORTRAIT STATUE OF A "HEAD VESTAL," *Vestalis Maxima*. Showing Dress. The statue was found among the ruins of the *Atrium Vestae*.

their fellowmen. — When the thirty years of her term were over, a Vestal was allowed to leave and marry. Few it is said availed themselves of this permission. Most of them preferred to continue in the life they had been leading during their most formative years. Nor could they, probably, expect anywhere else so honorable a position. Some may have been prompted by the desire to become Head-Vestals in the course of time. We need not, however, exclude the possibility of nobler motives.

(6) We have no positive reason to deny that many of these lavish grants of wealth and privileges had been prompted by some sincere respect for the virtue of virginity. And although this esteem was probably merely natural, it showed a praiseworthy trait in human nature, which in all its features is the work of God. Many of the Vestals, too, may have been imbued with a certain degree of love of the virtue which they were supposed to cultivate. Unfortunately, in spite of any amount of good faith that may have existed, the whole institution as such was actually in the service of the Prince of Darkness. It was part and parcel of the general idolatry, of a systematic violation of the First Commandment.

(7) As indicated above the Vestal institution coexisted several hundred years with the religion of Jesus Christ, and it naturally invited comparison with the celibate and monastic life as practised by Christians. In fact, as soon as Christian monasteries began to rise in Rome, the pagans pointed to the Atrium Vestae as a counterpart. But the vast difference between the two is evident. There was no liberty on the part of the Vestal Virgin. The little girl of six or ten was not asked at all. She was no freer in joining the Vestal community than a young man is when drafted for the army. She was obliged to avoid external acts against virginity, but her thoughts were not so bound. Hence her presence at theatrical performances and other shows, which were grossly immoral, and her liberty in dealing with the great world. She took no vow of poverty. Instead of giving up her possessions, she received new ones. As to obedience she was only bound by her priestly duties and the domestic order necessary in an establishment like that of the Atrium Vestae. Finally, although the Vestal community

existed more than eleven hundred years there were during all this time not more than, perhaps, two hundred Vestal Virgins.

(8) Keeping these few facts in view we are able to appreciate a passage from the works of St. Ambrose, in which that great bishop compares the life and virtue of the Vestals with the life and virtue of the Christian maidens who had chosen the state of Virginity. When after the middle of the fourth century the suppression of all the pagan institutions was under consideration, St. Ambrose wrote to Emperor Valentinian II: "Pagans loudly declare, that in any case the Vestal Virgins must retain their privileges and possessions. Let those make this demand who are unable to believe that there can be virginity without payment. Let those resort to lucre who cannot trust virtue. How many virgins have those advantages they hold out to the Vestals really made? They can scarcely get seven together (literally: they can scarcely catch seven, a sarcastic allusion to the term *capere Vestalem*). That is the whole great flock of those who are willing to wear priestly crowns (*infulae*); to dress in costly robes; to ride in pompous litters followed by scores of slaves; to enjoy immense privileges; to draw princely revenues, — and for all these rewards to be chaste for a limited number of years. Let men raise their eyes and observe the multitude of *our* worshippers of chastity, so modest in appearance, but almost a whole nation in number. Instead of proud headdresses there is seen the veil, mean to behold, but the noble mark of true virtue; brilliancy not sought but studiously avoided; no enjoyments or luxury but fasting; in short everything that might rather repel from than attract to the duties of this state of life. But *our* chastity has its own abundant rewards. What is bought for coin and not pursued from a sincere motive of virtue is not virginity. Let us suppose, however, the Christians would demand for their virgins subsidies like those granted to the Vestals: where is the state treasury that could stand the expenses?"

(9) Constantine the Great and his first successors still permitted the old pagan rites to be continued, provided they were not connected with acts of immorality. During the next half century, however, paganism declined rapidly, and about 384,

when St. Ambrose wrote his letter to Valentinian II, the government, while not interfering with the practice of the pagan rites, withdrew from them the state support. For some ten years more rich Romans came to the rescue, until in 394 Theodosius the Great suppressed paganism by law. This was the death knell for the Vestal institution also. The little community was dissolved and the buildings were used for other purposes. From the condition in which, centuries later, the ruins of the Vestal Palace were found, it seems clear that the suppression was not accompanied by any violent destruction.

WITCHCRAFT TRIALS. (1) There was a time, chiefly the seventeenth century, when in many districts of Europe countless persons, usually old women, were accused of witchcraft, and as a punishment were executed by being burned at the stake. It was alleged that they had made a compact with the devil, and by his assistance injured the fields or cattle of their neighbors, murdered children, brought on bad weather, or caused epidemics. To wring from them a confession of their guilt and the names of their accomplices they were subjected to the most cruel tortures. Sometimes three, twelve or more were executed on the same day. These atrocities occurred in both Catholic and Protestant regions.

(2) **The term witchcraft** or *sorcery* is chiefly applied to the endeavor, successful or not, to injure others in their body or property or good name through the help of the Evil One. It must not be confounded with *Possession* by the devil, of which so many instances are mentioned in the New Testament. By possession the devil takes hold, completely or partially, of a man's bodily faculties, almost as if he were the soul. He will move the man's hands and feet, will pronounce the wildest and most abominable things with his organs of speech, produce all kinds of phantasms in his imagination, etc. He can, however, never touch the person's free will and understanding, so that the unfortunate man always knows exactly what is his own and what is the devil's action. The soul of a possessed man is not necessarily in the state of mortal sin, but the condition is not only extremely humiliating but also dangerous to the soul,

as the demon can bring on temptations of a most serious character. — When the devil has power over the exterior of man only or over his material surrounding, without being allowed to enter his very body, it is called *obsession*. It was obsession, and the most remarkable case of it, when Satan carried Our Lord up to the pinnacle of the temple, and then upon a high mountain.

(3) It is evident that the devil can in no way harm any man, unless God Himself, for reasons commonly known to Him alone, permits it. The devil's ultimate end in possession as well as obsession is invariably to cause the person so afflicted to sin, though if this end is not obtained he finds it fully worth his while to annoy and torture a human being. This will not, however, happen frequently. The Church is extremely slow in recognizing any actual case as genuine. In fact innumerable cases, which at first sight might be taken as possession or obsession, are merely the natural result of some nervous derangement. It has also occurred that bad persons feigned possession, merely to attract attention. Neither possession nor obsession can be imputed as a crime, and neither is punishable by any authority, because it is altogether passive. Possession and obsession never were the primary object of investigation or punishment in the witchcraft trials.

(4) **Witchcraft Trials before A.D. 1500.** In the *Old Law*, witchcraft, soothsaying, and the conjuring up of the spirits of the deceased was prohibited under pain of death, because all this was looked upon as a kind of idolatry, or as something leading to that abomination. The laws of *pagan Rome* also threatened death by fire to sorcerers, if by their arts they caused the death of any person. The Christian states of the *early Middle Ages* for several centuries seem to have treated witchcraft simply as another way of inflicting temporal injury, and they provided penalties according to the harm really done or believed to have been done. At the same time the Church visited the sorcerer or witch with excommunication.

(5) But in all the countries which had been converted from paganism, either Oriental, or Greek, or Roman, or Celtic, or Teutonic, there remained a considerable residue of superstitions,

which the efforts of the missionaries had been unable to eradicate completely. While superstitious beliefs disappeared from the bulk of the people, they remained in the lowest strata of the population, and at times, when Christian instruction was less efficient, were liable to mingle with the Christian teaching of the existence and power of the evil spirits. Bad harvests, mortality among men and beasts, and similar calamities were often attributed to the influence of persons supposed to be in league with the devil. Though the secular authority here and there put such persons to trial and punished them, the Church on the whole during this period rather tried to counteract the popular beliefs. There are documents on record ordering the priests to instruct the people that such disasters have their natural causes and are not in any way attributable to demoniac action; that even if bad women boasted they could ride during the night to far distant places and be back in the morning, the devil merely produced these sensations in their dreams. Yet there occurred lynchings of supposed witches by the enraged and misguided populace.

(6) A change for the worse is noticeable in the thirteenth century. There was at this time a new inroad of superstitions from Mohammedanism, and from the great heresy of the Albigenses (see *Inquisition*, 2) which made the devil another god. This could but contribute enormously to an increase of the popular belief in demoniac power. Trials for witchcraft now became more numerous. In a process before the Inquisition Tribunal of Toulouse, 1335, eight persons were handed over to the secular power to be punished with death, and fifty-five were condemned to imprisonment. Several more such trials by the Inquisition are known to have taken place. The fact that the Inquisition took cases of witchcraft in hand, was not in itself a misfortune, because its courts were certainly the best regulated and organized criminal tribunals of the time. But the judges were after all children of their time. As a matter of fact, however, *the wholesale persecutions and executions of persons accused of sorcery, which blacken the pages of the history of later centuries, were inaugurated by secular courts.* In the present Swiss Canton of Wallis a persecution of witches began in 1428 and demanded

within a year and a half the lives of more than two hundred persons. Similar atrocities occurred about the same time in neighboring countries. The most famous witchcraft trial in history, the condemnation to death by fire of St. Joan of Arc in the city of Rouen, took place in 1431. There were several more wholesale witch persecutions during the rest of the fifteenth century, while executions of individual persons continue to be recorded in many places.

(7) The theologians, too, occupied themselves with the nature of witchcraft. While it was correct to grant the absolute possibility of the Black Art, many, even the better ones among them, shared *the uncritical spirit of the age as to facts*. It was the weakness of the Middle Ages to believe almost anything and everything that was reported. Hence the gruesome stories told of the terrible influence of sorcerers, how with the help of the devil here and there and in a number of places they brought on hailstorms, caused epidemics, hampered the growth of children, or even killed them and devoured them at their banquets. All these "facts" were believed without the slightest doubt not only by the uneducated but also by men of learning, ecclesiastics included. To this must be added the woeful lack of scientific knowledge. Whenever any untoward event of public or private nature could not at once be traced to some evident natural cause, it was likely to be attributed to the influence of the Evil One. In 1484 Pope Innocent VIII issued a famous bull, by which he gave special order to two Inquisitors to prosecute the witches in Germany. He had heard, he said, with great sorrow how in some parts of that country, people had fallen away from the Faith, perpetrated horrible crimes with the devil, and inflicted much injury on men and beasts and fields and vineyards. He then laid down rules to govern the judges in their trials. Although this document contains no kind of definition of any article of Faith, and although the pope certainly does not intend to stand for the genuineness of the tales he repeats, it was bound to increase both the fear of witchery and the ardor of ecclesiastical and secular prosecutors. The two Inquisitors, Institoris and Sprenger, soon published in Latin the *Malleus Maleficarum* (Witches' Hammer) for a more

detailed guidance of witch judges. It was reprinted sixteen times in Germany and eleven times in France, and retained its authority in Catholic and Protestant districts alike until the whole disgusting mania came to an end.

(8) **Witchcraft Trials after A.D. 1500.** In 1517 *Martin Luther* stepped before the world as rebel against the existing Church and Church authorities. Far from opposing the prosecuting and burning of witches he shared all the erroneous ideas of the common people. The devil was a favorite subject of his private conversations, of his sermons and writings. Never in the history of Christendom has that archenemy of the human race received so much "advertizing" as by the "Reformer" and his faithful followers. It is evident that the words of so popular a preacher as Luther with his ill-acquired authority had a tremendous effect on the people. "The devil," says a German historian, "was formally enthroned in the people's life and literature. There was more talk about him than about God." Of the dangerous character of the witches as represented by the popular mind Luther was fully convinced. He recounted with the greatest credulity the most absurd and ridiculous stories about their power and disastrous activity. He himself he said was most willing to burn them if the magistrates neglected to do so. As the Protestant and Catholic districts were intermingled, his influence reached the Catholic camp also, especially since on this point there was in theory no difference between the two creeds.

(9) In 1532 Emperor Charles V issued a new criminal code, called the *Carolina*, which was intended to do away with the arbitrariness in the courts and to introduce a procedure which would better safeguard the innocent. As regards the use of the rack, the Carolina followed the views of the time, but prescribed a number of wholesome restrictions. Sometimes this code is made responsible for the outrages committed in the witchcraft trials. The very contrary is the case. The trials received their atrocious character exactly by a complete disregard of the Carolina. If that code had been observed, there would of course have been trials and executions of presumed witches, but they would not have taken on so barbarous a character or

reached such appalling numbers. Later on the terrors of the Thirty Years' War and the demoralization it brought about also contributed to the increase in brutality and number of the witchcraft persecutions.

(10) From the middle of the sixteenth century on, the trials for sorcery in France, Germany, Catholic as well as Protestant, and of course in all other Protestant countries, were in the hands of secular courts. It is in these countries that they were most frequent and resulted in so large a multitude of executions.

(11) The courts proceeded in the following manner. The accused person was at once put to the torture until he confessed himself guilty. At the same time he was to indicate his associates. While still on the rack, in the agonies of the torture, names of possible associates were suggested, and the torture was continued or repeated until the poor wretch mentioned one or many as his accomplices. He himself was then sentenced to death. Those whom he had pointed out as accomplices were at once arrested and each had to go through the same series of suffering. Thus each "conviction" brought forth a new crop of others. Persons once accused and arrested had very little chance to escape death. The judges would think it too great a disgrace for themselves and their torturers did they not succeed in extorting the confession of guilt and the names of accomplices. Besides, they themselves and their whole crew of fellow-savages received special fees from the confiscated property of the victims. Hence their zeal in the prosecution of their bloody trade. It was a rather risky thing to bear witness in favor of one accused of sorcery. The witness himself might become suspect and liable to imprisonment, torture, and death. Piety was no safeguard. On the contrary it served to arouse suspicion. So people generally ceased to go to church and frequent the sacraments oftener than they were strictly obliged. "The witchcraft prosecution was a horrid, gigantic, and ceaseless grinding mill of judicial murder."

(12) As to the number of the victims, it is impossible to make even an approximately correct estimate, because the documents of many of the trials have not been preserved or have as yet not been utilized by historians. But it is sure that there

are some places, where the most bloodthirsty enemy could not have acted worse than the witch judges did.

In a witch persecution in the district of Treves, lasting from 1587-1593, at least a hundred men and women were burnt in the city alone within one year. In twenty-seven rural parishes the executions amounted to 306. One village near the city was completely depopulated. In two rural sections only two women escaped death. Among the victims were mayors and councilmen of the city, parish priests, professors and physicians, monks and nuns. — At Würzburg the executioner was ordered to burn every Tuesday, unless it were a feastday of obligation, "twenty-five or twenty, but not less than fifteen" witches. — In the Canton of Bern, Switzerland, in nine years, 1591-1600, more than three hundred persons and in the following ten years 240 were burned. — At Göttingen the magistrates were so eager to burn witches, that "scarcely any woman was safe from the rack and the stake."

(13) In her first Stuart king, James I, "the wisest fool in Christendom," England possessed a staunch defender of witchcraft beliefs and witchcraft persecution. He championed it in his work, *Daemonologia*, and prohibited by law all opposing publications. The mania grew strong in England. The assumption, however, that 3000 persons were executed during the twelve years of the Commonwealth alone is, according to the latest researches, much too high. If, as is asserted, within two years more than a hundred alleged witches suffered death in two counties, this seems to have been a very exceptional case. Moreover, in England, and in other Protestant countries as well, the prosecution and punishing of superstitious practices often amounted to a persecution of Catholics, because the use of holy water, blessed candles, etc., was decried as superstition and declared punishable as witchcraft. The figure of executions for witchcraft in Scotland is usually given as 3400.

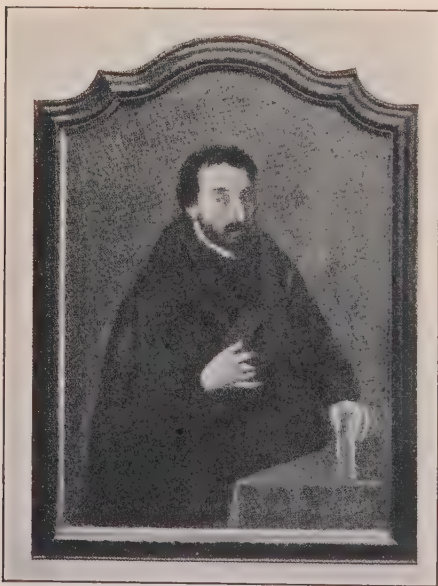
In the American colonies it was almost exclusively the frontier town of *Salem* which suffered a short but disastrous fit of the witchcraft mania. There were similar silly charges as on the continent of Europe, and the same rising tide of accusations which made the lives of all insecure and caught high

and low, ministers included, in its waves. The delusion cost the lives of twenty innocent persons. It is, however, to the credit of the Salem Puritans, that they never in any way used the rack, preferred the rope to fire in the execution, and in a remarkably short time returned to their senses.

(14) In Spain and Italy cases of sorcery were taken cognizance of by the Inquisition, and this institution proceeded according to different methods. It was limited in the use of the torture, never surrendered repentant witches to the secular authority and not always such as had relapsed. (See *Inquisition*, 6.) Imprisonment of married women was often transmuted into internment in their husband's homes. In Rome itself only one burning of a witch is known to have taken place in the fifteenth century. In the beginning of the sixteenth some sorcerers who had killed persons (probably by very natural means) were handed over to the secular courts. After that period, at the same time when the witch mania rose to its highest pitch north of the Alps, no persecution of witches can be traced in Rome.

(15) **How the witch craze ended.** The first opponents of the inhuman manner of persecuting sorcery were Spaniards and Italians. But their words were not heeded in the northern countries. In 1563 John Weyer, a Protestant physician of Cleves on the Lower Rhine, fearlessly took the same stand. But while his work was often reprinted and no doubt did some good, prominent Protestants and Catholics wrote strongly against him. Slowly, however, the voices of disapproval increased. Probably the most effective protest on the side of humanity was the *Cautio Criminalis*, a work published in 1631, by the Jesuit Frederick von Spe (*Spee*.) When asked one day why his hair was all gray though he was still young, F. Spe replied it was the result of the harrowing scenes he had experienced as confessor of the unfortunate "witches," three hundred of whom he had accompanied to their terrible death, and not one of whom in his own conviction was guilty. This gentle, kind-hearted priest employs the most scathing sarcasm when speaking of the crying injustice, the carelessness, and diabolical brutality with which the judges treated their help-

less victims. After the appearance of the *Cautio Criminalis* there were still reigns of terror here and there, but the fury began to abate. In 1657 the Roman Inquisition issued a new decree, inspired as even Protestants grant, by a spirit of fairness and common sense, and probably influenced by the *Cautio Criminalis*. A Protestant lawyer, however, defended the



FREDERICK VON SPE, S.J. From *Illustrierte Weltgeschichte*.

excessive witchcraft beliefs and the horrible methods of the courts as late as 1749. The last witch fire was lit in the Protestant Canton of Glarus, Switzerland, in 1782.

(16) Conclusion.

It would be wrong to make the theoretical possibility of sorcery responsible for the outrages of the witchcraft persecution. As long as it is granted that men can enter into a compact with the devil, the authorities, ecclesiastical and secular, may justly bring to trial persons who are accused of so great a crime. Nor

did the use of the rack as such cause the excesses. Had the rack been employed with the prescribed limitations, there would have been executions of individuals, probably of innocent ones also. But they could never have taken on so abominable a character. A much more potent factor in the gruesome movement was the general credulity, which in the most uncritical manner gave credence to all kinds of atrocity reports. But the principal reason was the lack of sound juris-

prudence, and the totally unjustifiable methods in the conduct of the trials. No matter what the people, high and low, believed, it was always in the power of the judges to save the guiltless. They could even have corrected and gradually destroyed that unreasonable credulity. We know how they really acted. Despite some blunders of which the best tribunals will not be free, the Inquisition stands out in a very favorable light in comparison with the bloody courts north of the Alps.

(More information, facts and views not mentioned here are found in Guggenberger, *History of the Christian Era*, Vol. II, §§290-292, in *Catholic Encyclopedia*, under "Witchcraft" and "Spee." The *Translations and Reprints*, in Vol. III, No. 4, give many documents and other sources bearing on the witch mania, among them a long passage from F. Spe's *Cautio Criminalis*. Of Janssen's **History of the German People**, pp. 216-526 of Vol. XVI (the last of the work) are devoted to the history of the witchcraft trials in Germany. For England see Wallace Note-stein: *A History of Witchcraft in England from 1558 to 1718*.



DATE DUE

--	--	--

THE KING'S LIBRARY



3000091104

